MANUA

OR

MISCELLAN

OF

Meditations, Apothegm
Sentences, Precepts, Ob
servations, Characters,
and Essayes.

Necessary for every ones Con-
templation.

By *R. R.*

Novæ ætates, sola vetera, novè semp
observant.

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To the VVorld.

VVorld, I do not call thee good or bad; thou art a mixture of both as I my ſelf, and all men elſe, that live in thee: I here preſent thee with a Miſcellaneous Collection of mine own Thoughts and Obſervations of divers years. They are too various for me, to bring into method; as they came into my minde, I ſet them down, that they might not be buried in mine own Boſom; thou haſt them delivered in the ſame order. I commit them to thee, but not commend them. I am neither ſo ſelf-confident, as to think, that none of them can be diſliked of, nor yet ſo ſelf-dubious, but that I believe, that

some of them possibly may be allowed of. I put them forth, not to please, nor to displease; onely to declare mine own opinion. Such as they are, in thee, the world, I did conceive them; such as they are, to thee, the world, I therefore leave them.

Thine, and not thine,

R. R.

Rich Grounds brings forth rich Fruits, and taller Trees:
Mine but poor Grass, and such low shrubs, as these.

A Ma-

A Manual, or, Miscellany of *Meditations, Apothegmes, Sentences, Precepts, Observations, Characters, and Essayes.*

WIsdome is a Tree that springeth from the heart, whose Root is the Grace of God; whose Sap and Pith are good thoughts; whose Boughs and Branches are good words; whose Leaves and Blossoms are good endeavors; and whose Fruits are good actions.

A good Nature is a precious Jem; wanting outward Beauty it is a Jem

whoſe vertue conſiſteth not in ſhew, but in quality and operation; wanting riches, it is a Gem ſet in a Leaden Brooche, which of it ſelf is not therefore of ſmaller value, becauſe of the baſeneſs of the ornament; wanting education it is an unpoliſhed Gem, which is not leſs precious, though the luſter thereof be outwardly obſcured, but an evil Nature enjoying what the other wanteth, is as a baſe counterfeit; being beautiful, it is a counterfeit not fit for uſe, but for ſhew, onely ſeeming fair and pleaſing to the eye, being wealthy, it is a counterfeit ſet in gold, the richneſs of which ornament doth not make that of it ſelf the more precious; being bred up in learning, it is a counterfeit beautified by Art, which although outwardly it ſeems very fair and ſpecious, is notwithſtanding in true value little or nothing worth.

The World is a Volumn written with the hand of God, wherein the greatneſs of his Majeſty is declared unto man by viſible Characters: In which great Book of Wiſdom (beſides the knowledge of God) man may alſo learn the knowledge of

himself. There are likewise contained in it Divine Precepts of mans duty towards God, his so glorious Creatour, Civil Precepts of his duty towards his Neighbour; Moral Precepts of his own vertuous behaviour; Politique Precepts for the well ordering and government of his life, and Mechanicall Precepts for the sustenance of his body: the Spheres and Elements are severall parts of this Volumn; the sundry Species of Creatures in them are severall Chapters of those parts, their severall ages are several pages; every particular Creature is a letter of this Book; every letter contains a sentence, yea, a volumn of Sentences; yea, more then a volumn of volumns. And God, as he is the Authour, so he is the School-master of this Book, Man is the scholar, Meditation is the studying and learning of it, Judgement the spelling of the letters, Understanding the construing of the words, and all Liberall Arts the rules to attain the knowledges.

To speak well is the part of a good Oratour; to do well is the part of a good man; to teach Godlines is the part of a

good Preacher; but to practise Godliness is the part of a good Christian. He that gives good Precepts, and bad Examples, is like a man that first blows the fire to kindle it, and then casts water on it to quench it; one flash of water will presently put out that, which many blasts did before kindle, unless it be grown to an unconquerable greatness; so one evil example will soon overthrow the good, which hath been wrought in us by the labour of many vertuous precepts, and godly admonitions, unless vertue be grown to that height, that it be able by it self to defend it self against all violent assaults of vices oppugning: weak Christians are as fire new kindled of green wood, apt to go out upon the least occasion, & therefore to set them further on fire, have need both of good Precepts, as the bellows to blow them, and of good examples, as dry sticks or coles to take hold on; and being therewith supplied, they not onely continue in burning, but do also infinitely increase to such magnitude and perfection, that the fire of their Spirit is by no means able to be quenched.

A man may content himself with a foolish Wife, if she have but thus much knowledge, as not to be ignorant that she is a fool; for then being conscious of her own weakness, she will attempt nothing of her self, but will readily yield her obedience to his direction and government. But a wise woman is a most comfortable helper to her husband, if she have but so much ignorance, as not to know her self to be wise: for then she will afford him much good and wholesome advice; and yet, as accompting her self the weaker, and doubting of her own wit, will in all things submit to his judgement, as an Advocate to the Judge. Where if a foolish woman want that knowledge; and a wise woman want that ignorance, they are both intollerable Tyrants, who will both seek to govern, and therein usurp the right and power of their Husbands, and will also take to themselves an unbridled liberty, according to their own wills and fancies to do whatsoever they please, being altogether impatient, as well of any manner of restraint or controulment in their actions, as of gain-saying to their desires.

It much better becometh to be a virgin Man, then a married Boy; and a maiden Woman, then a married Girl. For that, he that is too ſoon a husband, ſeldome or never proves to be a man; and that ſhe that is too ſoon a wife, ſeldome or never proves to be a woman: they both remain in their childiſh fillineſs.

A thouſands Precepts doth not ſo well inform as one Example, nor a thouſand Examples ſo well as a mans ſole Experience. Wiſdom learned by Precept, is as food but heard of; Wiſdom learned by Example, is as food onely looked on; but Wiſdom learned by ones own Experience, is as food both paid for, and taſted.

A poor man that marries a Fool for her wealth, ſells himſelf to be a ſervant of folly; and a rich man that marries a Fool without wealth, buyes a Fool to be his maſter.

Chuſe rather that thy deeds be better then thy words, then that thy words be better then thy deeds. For good words are but as tables or pictures of goodneſs,

but

but good actions are the very ſubſtance, and life of goodneſs it ſelf.

A Wife to her Husband is bone of his bones, and fleſh of his fleſh, and they are both one fleſh; yet oftentimes ſhe proves to be a bone ſo out of joynt, and ſo ſore a piece of fleſh, that ſhe puts her Husband to much anguiſh and ſorrow.

It is better to buy a Wife then ſell an a Husband; that is, it is better for a man to be at much coſt, pains, and trouble to obtain for his Wife a vertuous and diſcreet woman, that can wiſely order her ſelf towards him, then for great riches to marry a fool, that hath no underſtanding, nor will endure to be inſtructed. So likewiſe it is better to make a man, then mar a woman; that is, it is better for a wealthy woman to marry a poor man, that knowes how in wiſdom to governe her, and her eſtate, then to match her ſelf with a rich fool that can do neither, of whom ſhe ſhall have no comfort, but ſhall ever be aſhamed.

Strive not with a fool in his folly, for

with

with ſuch there is no end: a man of underſtanding, will gladly be inſtructed, in what he is ignorant; but it is as poſſible to waſh a Blackamore white, as to bring a fool to be wiſe; a white man may eaſily become black, and a wiſe man may become a fool; but that a Blackamore ſhould become white, or that a fool ſhould become wiſe, is a work above nature, or art, to bring to paſs.

At two ſorts of men I do much admire at young men forward to ſhew their wit, and at old men backward to part with their money: the firſt flow with wit, although they are empty: the laſt want money, although they abound. Young men are wiſe new out of the Cradle; old men are covetous almoſt in the grave, but they in their own eyes, not in others, they in others eyes, not in their own.

It is as hard to make a baſe ſpirit good, and a contentious ſpirit peaceable, as to make a horſe of a hog, or a lamb of a dog.

By Art and Wiſdom wilde and ſavage

Beaſts

Beaſts may be kept in ſubjection; the Horſe is reſtrained by the bit, and made ſerviceable; the Dog by his chains; the Lion is kept in wards; the Wolf is prevented by the Shepheard, and often taken in the ſnare, but they ſtill retain their own nature, and being left at liberty, will be as before; the Horſe will be a Horſe ſtill, wilde and head-ſtrong: the Dog will be a Dog ſtill, churliſh and miſchievous: the Lion a Lion ſtill, fierce and cruell: The Wolf a Wolf ſtill, greedy and devouring. So the ſpirits of men may be ordered, but not altered: the Proud will never be truly humble; the Covetous never truly liberal; the Baſe never truly honeſt, the Rude and Barbarous never truly civil; the Laſcivious and Wanton never truly modeſt; the Fooliſh never truly wiſe; the Contentious and Froward never truly peaceable; the Cruel and Hard-hearted never truly pittiful: But by good Laws and wiſe Government they may be compelled, and kept under, who otherwiſe in their own naturall diſpoſitions would be very obnoxious: The Proud man would be above all, the covetous man would have all, and keep all, the baſe and rude abuſe all; the

wanton

wanton and foolish corrupt all; the contentious and cruel destroy all: Whereas by the power and authority of good laws, and a wise government, the proud are kept down; the covetous ordered; the base are compelled in some sort to be honest; the rude to be civil; the wanton modest; the foolish to do things that are fit and comely; the contentious to be peaceable; and the cruel and hard hearted to do works of mercy.

There are, who in a great measure enjoying many gifts and blessings of God, admirable good in themselves, do out of self opinion of their own Worth so far transgress the bounds of vertue, thinking it too mean a habit for them to put on, as that they, through their depraved and corrupt natures misimploy those their good gifts to the furtherance and maintaining of all manner of vices. Some are too learned to be religious; some too great to be good; some too wise to be honest and just in their dealings; some too high to be humble & courteous; some too courragious to be peaceable; some too generous to be civil: where by the rules of ver-

tue,

tue, the more learned should be more religious; the more great should be the more good; the more wise should be the more honest and just; the more high should be the more humble and courteous; the more couragious should be the more peaceable; and the more generous should be the more civil.

Many men out of a self-opinion of their own merit, either in respect their better Calling, or greater Birth, (as they conceive) do affect to live at so high a rate above their means, as that they not onely hinder their own growth in the world, but oftentimes even run themselves quite out of all; and having so done, yet their height of foolish pride is such, that rather then they will make known their wants, or submit their persons to any inferiour imployment, whereby to relieve them, they will yield themselves ready to perish, through a voluntary, and self-occasioned poverty. And thus whilest they strive to seem more then they are to others, they neglect to be what they might be to themselves, the more high Calling, indeed, I acknowledge is the more worthy,

thy, yet the very meaneſt is not unworthy: I will neither overvalue the one, nor undervalue the other, but to both will ever give their due reſpect. If a better Fortune might befall me, I ſhould gladly embrace it; if it be not for me, with what I have, I ſhall reſt well pleaſed, and will be thankful to God for it. The Sun is cloathed with an exceeding brightneſs, the Stars do give a ſmaller light, yet all glorifie their Maker. If I cannot be a Maſter, I ſhall be content to be a Servant: If I cannot live after a greater faſhion, I ſhall willingly ſtoop to a lower; and will hold it no diſgrace to get a living by any honeſt endeavours, howſoever mean they are; to be a Gentleman to others, and a Beggar to ones ſelf, is a proud, but no thriving courſe; for he that will be a gentleman, when he ha's but little, ſhall ſoon be a Beggar, and have nere a whit; it is much better to ſeem poor to become rich, then to ſeem rich to become poor; he that lives below his means, may riſe when he will; but he that lives above his means, muſt fall when he would not.

If thou hateſt to be Prodigall, let it not

not cause thee to spend less then is necessary, and meet according to thine estate; for this is to refuse thy meat, when it is set before thee, and to famish thy self at a full Table; or if thou hatest to be covetous, let it not cause thee to spend more then thy ability may well afford. For this is to throw away thy meat being full, which thou wilt wish for again being hungry: but so moderate thine expences, that thou mayest both comfort thy self now, and hereafter also; it is not Prodigality to spend somewhat chearfully, but to consume all carelesly; nor is covetousnes to save something frugally, but to spend nothing willingly. He that repines to spend any thing, pities not himself, and him that hath vainly spent all, no other pities.

We should be all excellent wise men, if we could take good counsell, as well as give it.

He that will trust every man is a Fool; but he that will trust no man, is an Infidel.

Rich folks vanities relieve poor folks miseries.

Nor

Nor Wealth, nor Learning makes either wise, or honest.

A Mans own Mother Tongue with Wisdom, is better then many Languages without Understanding.

'Tis too late to spare, when all is gone: He must needs spare that is quite bare.

Abundance of Wealth causeth boldness of Speech: but Wisdom in words proceeds from an understanding spirit.

A Knave that is rich, is a surer man to deal with all in matters of Bargains, Contracts, or Securities, then an honest poor man; but an honest rich man is surer then them both.

There are that seem what they are not; there are that are poor, and yet seem rich; there are that are rich, and yet seem poor; there are that are foolish, and yet seem wise; there are that are wise, and yet seem foolish.

There is no plague to a Foolish Woman,

man, nor any ſickneſs ſo grievous, as her unreaſonable and perverſe condition, to yield unto her in all things, is to put on a Fools coat; to gain-ſay her in any thing, is to contend with a Lunatique.

He that hath ability, and ſpends leſs then is fit, or payes under his due, is a baſe covetous wretch: he that chearfully ſpends what is fit, and payes his full due, is a juſt liberall man: and he that vainly ſpends more then is fit, or payes above his due, is a proud prodigall Fool.

Boldneſs of ſpeech gives reputation, even to folly, but baſhfulneſs and fear makes Wiſdom diſeſteemed.

A Liberall Minde doth abound even in want, whereas a Covetous Perſon doth want in much abundance.

The Wealth of this World, in reſpect of true Riches, is but a ſtinking Dunghill, Rich Folks are Cocks crowing upon it: and Poor Folks are Chickens ſcraping about it.

Early

Early Repentance is better then that that is too late; and it is much better to repent the endeavour, then the deed: for what is once done, is ever done, but what is not done, may be never done.

Men of deep Judgement are as Ceſterns with ſtraight and unpliable Cocks; that will not eaſily turn, nothing is gotten out of them without much wringing and labour; they have more in the head, leſs in the tongue: whereas on the contrary, men of lighter wit have commonly more in the tongue, but leſs in the head, being as Ceſterns with over-worn Cocks, ever running, till all be out.

Single Life, and Marriage are as two diſhes of meat ſet before us of a ſeverall Reliſh: Single Life being placed firſt, we here feed on that ſo long as we pleaſe, but that State is ſo ſweet, that at laſt it cloyes us: we remove that our ſelves, and take up Marriage, which we no ſooner taſte of, but we finde it ſo ſharp, that it preſently diſlikes us: then we could wiſh the former again, but that too late, for that is ſet out of our reach: yet peradventure the lat-

ter

ter may be taken aside, and we may yet again obtain the first: Well, we have it, it cloyes us as before, and then we seek out for a dish of the sharper meat again; thus we are content with neither, and yet one we must have. Oh! that we could have a dish equally tempered of both; surely that could not but be pleasant, but such is not to be had in these inferiour Cottages. That delicate Food is dressed no where, but in the Privy Kitchen of the Court of Heaven: there onely is Marriage, and Single Life mixed together. All are single there, in respect of perfection of freedom; all are married there, in respect of perfection of Holiness; all are at once and for ever, both single and married there, in respect of fulness of Joy, Happiness, and Glory: which everlastingly there they possess through the power of Christ Jesus, the Righteous Lamb that sitteth on the Throne. To the fruition of which Heavenly Benefits, God of his infinite Mercy, for Christ his sake, our Blessed Saviour and Redeemer, bring us all. Amen.

As there are, that hear much, and learn little,

little, so there are that learn much, and do little; many are so greedy of hearing, that they are never satisfied therewith; as if the whole duty of a Christian consisted in the onely exercise of that sense; and yet for want of their due regard to what they hear, they profit so little thereby, that they remain as ignorant as ever they were; they are ever learning, but never the wiser; their memory seeming to be as sives, that will hold no water, all running out as fast as it is poured in, the words swiftly passing through their ears, but making no stay at all in their heads. others giving better attention, attain to some good measure of knowledge, and haply prove good discourfers as well of Religion, as other matters; but if you look into their lives and actions, they seem rather very Atheists then Christians, & oftentimes rather fools then wise men. It is as good not to hear at all, as to hear, and not to learn; and as good to do neither as to hear and learn, and never to put the same in practice: to be ever learning what to do, and never to do as we are taught, we shew our selves therein right like a covetous man, that is ever scraping and gathering of wealth

with

with much trouble and care for his living, and yet starves himself to save his money? It is not Knowledge, but Action that makes a man either better or worse. A cunning Artist, that can do neat and curious works, and neglects to work at all, is worse then a meer Bungler that performs his work so well as he is able: to hear one say, that he can do this or that, may work hope in me that it is so, and peradventure (as I conceive of the man) it may attain to faith: but to see him do that, which before he onely spake of, then both those cease, this hath made me to be fully assured. The ear informs mans Judgement onely what words are spoken, the eye what actions are done. If I hear a man speaking of Christian duties, and declaring that his conversation is such, I may hope and believe he is a good Christian, or I may doubt it, because I hear but words; but if I see him versed in the actions of Piety, Sobriety, and Charity, then I will rest assured, that that man is indeed a good Christian; if he be otherwise in his heart, it concerns not me. That is out of mans commission, or power, to medle with, or inquire after, we must give our verdict according

cording to the evidence of our own senses. God onely knows the thoughts and purposes of mans heart, therefore he alone is the Judge of them.

This life is a Wayfare, wherein we are all Travellers coming from a mean and obscure place, and journeying to a noble and famous City: the place we come from, a poor clod of earth; what more mean? the City we go to, Heaven it self; what City more glorious? Now in this our passage we all many times go out of the way, and lose our selves through our own folly, many times loiter, and will not go forwards, through our own laziness, many times clog, and make our selves unfit for travel, and so cannot go forwards, through our own covetousness. We go out of the way, when we commit evil; we loiter, and stand still, when we do no good; we clog, and make our selves unfit for travel, when we set our hearts too much upon the things of this world. And Satan, that grand thief, and enemy of Mankinde, upon all such advantages is ready to surprize us. So instead of coming to that heavenly City of everlasting

Joy,

Joy, whither unto all our travell should tend, many are taken Captives, and carried away to a loathsome Dungeon of perpetuall misery; from whence there is no redemption. If therefore we will shew our selves true Spiritual Travellers, we must avoid all evil, so shall we keep in one right way; we must be careful to do good, so shall we go onward in our right way; we must not set our hearts upon the things of this world, nor desire more riches, then what may conveniently serve us for our journey: so shall we be fit for travel; so shall we not be tired in our way, but holding out to the end, shall chearfully pass even through death it self, which to the Godly is the beautiful gate of Heaven, but to the ungodly, the horrid entrance of Hell. Now because, O Lord God Almighty, we are not able to do these things of our selves, we humbly implore thy Divine Majesty to grant us herein thy gracious assistance. Thou onely knowest what is sufficient for our journey; thou onely canst, and wilt give it unto us; thou onely, O Lord, canst, and will keep us in our right way; thou onely canst, and wilt make us go forward, and willingly lay

down our burthens that clog us, ſo ſhall we finiſh our courſe with comfort; ſo ſhall we freely without hinderance enter into that true reſting place, by thee, O Gracious God, prepared for us, in thy Heavenly Kingdom, before thou gaveſt beginning to this World.

Deſire of God, by often and earneſt Prayer, to give thee Power to withſtand the luſts of the fleſh; and (if it be poſſible for thee to contain) preſume not to take upon thee the married eſtate, when thou art not able in all likelihood to undergo the charge of it: for though Marriage be honourable, and Children in Marriage make it more honorable, yet it is better to be without honour, then to have honour, and want means to ſupply it; and it is better to be without Children, then to have Children, and want means to maintain them. For ſo to be honourable, is to be miſerable; and ſo to increaſe honour, is to increaſe ſorrow: yet being once married, deſire not to be without Children, becauſe they bring care and trouble, leſt a curſe be thy puniſhment; but deſire them with thine heart for the Glory of God,

God: So God giving thee Children, will make thy burthen lightsom, by crowning thy desires with a gracious Blessing.

Whether I have Poverty or Riches, I will hide neither of them for any outward respect. If I am poor, I will confess it with a chearful and contented heart, in that it is the will of God, and will rest my self upon his providence, as knowing that I deserve no better, but worse at his hands. If I am rich, I will acknowledge it with an humble and thankful heart to God the giver of all good things, in that he of his mercy hath bestowed his so great blessings on me, who am the most unworthy of the least of them.

To boast of ones own Goodness is evil, to boast of ones own Wisdom is foolish, and to boast of ones own Nobility is ignoble; if any thing of worth be in thee, it is fitter to be the subject of anothers discourse, then of thine own tongue. Seek onely to excuse and defend thy self from reproach and scandal so far as thou mayst, but never desire to be the Trumpet of thine own fame; for it is no better then

to make thy self infamous, when with a vain-glorious bragging of thine own worthinesse, thou striveſt to be accounted famous, *Nec teipſum laudes, nec teipſum vituperes*, is in my opinion a Precept very worthy to be remembred.

Take heed to thy self, have thou no ſociety with the lewd woman, ſhe waſtes the eſtate, ſhe diſeaſes the body, ſhe defiles the ſoul, ſhe deſtroyes all, and miſerable is the man that is enſnared by her.

Every one of a ſubtle wit cannot truly be ſaid to be wiſe; nor every one of a dull capacity properly termed a fool; but to be good, is to be truly wiſe, and to be evil, is to be truly fooliſh; and to become better, is to become wiſer; and to become more evil, is to become more fooliſh.

Money, or other worldly Wealth, may in ſome ſort be termed the very life and ſpirit of a man; for we ſee, that they who enjoy much of it, are for the moſt part men of high ſpirits, their blood riſing with their wealth; and they who have

little, or none of it, are commonly ſo caſt down, and diſheartned, that they ſeem to be as dead men without life.

He that will be wiſe in any thing, muſt be a fool in many a thing; he that will learn every thing, ſhall know juſt nothing; for he that troubles his head with over much, ſhall be ſure to remember over little.

It is better to ſave abroad, to ſpend at home, then to ſave at home, to ſpend abroad; to ſave at home, to ſpend abroad, is no good Husbandry; but to ſave abroad, to ſpend at home, is good for the Family.

Though Wit be a thing of great value, yet it is ſold for little, whereas Gold and Silver being but mean and baſe things are ſold for much.

Although there are very many that glory much in their out-ſide, and whoſe Pride is ever the more or the leſs, as their Apparell is the better or the worſe; yet there are alſo both they that have humble

minds in fine and coſtly Raiment; and they that have proud hearts in poor and beggerly Clothing.

It is not comely for young men to be too forward in their ſpeech; but fit it is, that firſt they inquire to get more wit, before they put to ſale that little they have, leſt by venting their own faſter then they bring it in, they leave their ſhops quite empty, and unfurniſht.

As it is not good ſo to relye upon our own Judgement, as wholly to neglect other mens; ſo neither is it good to relye ſo upon other mens Judgements, as altogether to neglect our own; he that will pleaſe no man but himſelf, is quite beſide himſelf; and he that would pleaſe every man as well as himſelf, ſhall never pleaſe himſelf.

Riches to a man of underſtanding is a means to increaſe wiſdom: but Wealth makes a fool ever prouder, never wiſer.

It is good to keep luſty Youth at hard meat, that we may the better cheriſh

weak

weak old Age; for there is no greater earthly misery then old Age made distressed, through Youths wanton jollity.

Friendly advice draweth from evil; but open disgrace maketh impudent.

The second blow it is said makes the Fray; but the first blow I am sure breaks the Peace.

The Face of a Woman accepts or rejects a lascivious motion, before ever the tongue propounds the question: A wanton look sayes, Come and lye with me; but a modest countenance answers, No, to an unchaste eye, and makes the ready tongue of the dishonest Lover more slow to speak, because he hath there less hope to speed in his lewd desires.

As there is an honest Poverty, so there is also a poor Honesty, but as great is the difference of the one to the other, as is the difference of the purest white to the darkest black. For he is an honest poor man, that will be poor rather then dishonest; but he is a poor honest man, that

would be dishoneſt, were it not that he is poor.

Through the weakneſs or ſtrength of the body, and the lowlineſs or luſtineſs of the ſpirit, there are generally four ſorts of men in the world; there are that have weak bodies, and ſoftly ſpirits, and theſe are as Worms, for every one elſe to tread on, for they have no ability nor courage to defend themſelves: and there are that have weak bodies, and high ſpirits, and theſe are as Waſps, that will fly in their betters faces, though they inſtantly dye for it, for they have great courage to ſtir them up, but want power in their actions; and there are alſo that have ſtrong bodies, and ſoftly ſpirits, and theſe like Oxen, ſuffer themſelves to be ſlaughtered, though they need not, for they have much ſtrength wherewith to oppoſe, but want courage to uſe it: and there are that have ſtrong bodies, and high ſpirits, and theſe are like Lions, will rule over all, for they have great ſtrength to perform their attempts, and a mighty courage to put them forward.

The Spirit of God is a boundleſſe Sphere, above all things, and throughout all things; and the ſpirits of Angels, Men, and Divels, in reſpect of their power, and motion, are ſo many leſſer Spheres, contained within that infinite great one, and bounded about ſuch things onely, as he who is the ſame great Sphere it ſelf, and the worker of all others, hath ſeverally ſet them.

It is a common thing with men, to blame their own vices in others, not to ſee them in themſelves; and we have all naturally ſo good opinion of our ſelves, that if thou ask any man, who is a good man, who is a wiſe man: be he never ſo wicked, be he never ſo fooliſh to whom thou ſo ſpeakeſt, his tongue peradventure will anſwer ſparingly, but his heart without doubt will think abundantly in the behalf of his own worth. Yea, there is nothing more common in the world, then for one man to condemn another for his folly, when himſelf is more fooliſh; then for one man to condemn another for his wickedneſs, when he himſelf is more wicked: every one we ſee is ready

to correct another, but where is one ſo wiſe, as to amend himſelf.

The darkneſſe of Poverty obſcures mountains, but the brightneſs of Wealth diſcovers motes: rich Knowledge in a poor man is poorly regarded, poor Knowledge in a rich man is richly rewarded.

A competency of means to ſuch as enjoy it, is as a ready and neceſſary Servant to his Maſter: whereas a vaſte eſtate makes the owner even as a Maſter kept in ſubjection and ſlavery by his own Servant.

He that deſires Wealth, deſerves trouble, and ſhall not want it; but he that is content, deſerveth peace, and ſhall enjoy it.

Experience is a Miſtris that teacheth Wiſdom to the ignorant; but want of Underſtanding is a cauſe of deſtruction.

Every Man is regarded according to his Wealth; and a poor mans Wiſ-

Wisdom is accounted as Folly.

Husbandry, Manufacture, and Merchandize are the three generall sustainers of mans life: Husbandry makes the Provision; Merchandize the distribution; and Manufacture attends them in both.

He that gains below his necessity, is a poor man; he that gains equall to his necessity, is a mean man; and he that gains above his necessity, is a rich man.

Beggers are too lazy, and Gallants too proud; the middle sort therefore must do all the work.

Give freely to the Poor to relieve their necessities, but not beyond thine estate, to thine own undoing; he that gives away all that he has, shall want for himself; and he that parts with nothing, when he hath more then he needs, makes others to want.

Wholesome meat ill dresst, digests not in the Stomach, and needful wealth ill gotten, thrives not in the imployment.

'Tis filly craft, to finde out by devices that which being known, will but vex ones self.

Knowledge, Wit, Beauty, Strength, Riches are all the good Blessings of God; but being once corrupted with Pride, are meer simplicity, folly, baseness, vanity, villany; this scurvy Pride mars all goodness.

He that is ashamed of his Ignorance, will never be wise; and he that never doubteth, will never truly understand.

He that being Poor, is ashamed of want; full soon were he rich, would be proud, through abundance: for if Poverty onely doth make him ashamed, Wealth sure, if he had it, will make him proud.

A rich man that is not proud, is never too rich; and a poor man any whit proud, is not yet poor enough.

True it is, all are not proud that are richly attired; yet without doubt, they that delight in gay cloathing, are either proud in flesh, or proud in spirit, or in both.

Wealth

Wealth gotten by honeſt courſes, is good for a man when he leaves it, as well as it is comfortable to him when enjoyes it: but Wealth gotten by diſhoneſt courſes (though a man may have ſome pleaſure in the enjoying of it) will at the laſt preſs his ſoul in the laying of it down, as it did at the firſt preſs his conſcience in the taking of it up.

Likeneſs or nearneſs between a Man and his Wife, or others that live and have ſociety together, if it be in bad conditions mutually exerciſed towards themſelves, cauſeth a greater ſtrife and diſagreement, if in good, a firmer peace and union to be between them: ſome therefore are ſo like, that they agree the worſe for it, and ſome ſo like, that they agree the better for it.

In the purſuit of goodneſs, thinks the condition of fooliſh man, to hear much, remember little, and practiſe leſs.

We are all equally bound to give God thanks as well for wealth and means gained by our ſelves, as given or left unto us by

by others: a poor man become rich, is bound to praise God, for that from nothing he hath brought him to something: a rich man not become poor, is bound also to praise God, for that from something he hath not brought him to nothing; for as God hath power to give, so likewise he hath power to take away; and all things whatsoever we enjoy, we onely hold at his good will and pleasure, he indeed, and no other, being the onely Lord and disposer of all.

Crosses are as necessary to men in their undertakings, as pruning to young Plants in their growings; they die if they be not kept down by the correction of the pruning-knife from an over-hasty growth, do through their own rankness soon waste their power of vegitation, and become sapless, and unfruitfull; those that be not kept back by experimentall Crosses, the pruning-knife of correction from an over-easie proceeding, do through their own prodigality and looseness, as soon also consume their abilities of operation, and become mere dead stocks, and of no worth. Though I wish not for Crosses, nor

nor like them when they befall me; yet I heartily thank God, that I have had ſome; their keen edge indeed, in cutting off my wilde branches, hath made me ſmart for the preſent, but afterwards it hath proved much to my advantage: the ſtumbling at thoſe croſſes, as ſtones and rubs in my way, hath made me look better to my footing, and ſo either to tread more ſure, or to chuſe a fairer path, which had I not at all met with, peradventure I had loſt my ſelf at unawares, and periſhed on the ſudden: great croſſes indeed, like an Ax to the root, may quite overthrow; but ſmall croſſes are great bleſſings, that good's not laſting, that's ne're mixt with ill; a little ſharp Phyſick takes away the diſeaſe, and makes the body the ſounder.

A man that falls from a very great eſtate, but to a competency, what hurt or loſs at all has he by it? As he hath leſs honour, ſo he hath leſs trouble; as leſs means, ſo leſs occaſions; if he be exerciſed in Husbandry, he cannot indeed till ſo many Fields, rear ſo many Cattel, fill ſo many Barns; if he be a Merchant, he can-

not

not trade to so many places, he cannot furnish a City with so many wares; or if he use Manufacture, he cannot set so many hands at work, as he hath formerly done; yet notwithstanding all this, he may still have as wholesome fare, as convenient lodging, as warm clothing, and all things as sufficient for his own use, as ever he had; he hath less to give, not less to take, less for others, not less for himself; God hath taken away his care, not his living; his office and stewardship for others, not his portion and allowance for himself: and what that great Lord of the household had wont to do by him; what hurt, I say, hath he when the same his Lord hath now put it in charge to some other, and hath given him a Writ of Ease.

There are three sorts of Men in the World, wherein all are compehended: (to wit) the Liberal Man, the Prodigall, and the Covetous, who (in my opinion) may fitly be termed, and significantly expressed by the Latine Tongue, as followeth. The Liberall Man may be termed, *Vir liberalis*; the Prodigall, *Homo prodi-*

gus;

gus; and the Covetous Man, *Dæmon avarus*. My reaſon, that the Liberal Man is a true vertuous man, that hath God for his guide; the Prodigal is a meer carnall man, that hath the fleſh for his guide, and the Covetous Man is of a moſt baſe wicked ſpirit, that hath the Devil for his guide: the Liberall Man as touching his money, hath Honeſty his Receiver to bring in, Frugality his Caſheire to keep it, and Charity his Steward to lay it out; what he gets, he gets by honeſt endeavours; what he ſaves, he ſaves with diſcretion to a good intent; what he ſpends, he ſpends freely upon good and needfull occaſions: As namely, in the ſervice of God and his Countrey; in proviſion for his Family; in kinde entertainment of his Friends, and Neighbours; in hoſpitality to Strangers; in relieving the Poor and Diſtreſſed; and in good imployment of himſelf and others, that ſo he may not onely avoid idleneſs on his own part, but may alſo be a means to keep the Commonwealth in action, by giving motion to others in themſelves unable, whereby they may all in ſome meaſure be profitable; and not hurtful one towards another;

other; he is the *Medium* between two extreams, Covetousness and Prodiglity; he neither keeps all like the one, nor spends all like the other; but as his gains are moderated by the rule of vertue, so are his expences and savings, he spends where it is not fit to spare, and spares where it is not fit to spend; he affects to be in a lawfull calling, not for greedines of gain, but sometimes for his necessity, ever for his exercise, which he neglects not for his pleasure, nor ties himself so strictly to, that he will take no pleasure at all. For he likes well society, so it be civil, not brutish; and honest mirth and pastime, but that for his recreation, not to make it his vocation; he will spare time for it, but will not spend his whole time in it. Such is the condition of the Liberal Man, whom I love with my heart, and honour for his vertues. The Prodigal hath no Receiver at all, for he is ever paying out, but never receiving in; he makes Idlenes his Cashiere, and Wantonnesse his Steward; he cannot endure the toil of getting, nor indeed can spare time for it, if he could endure it, he is so much imployed in spending that which was gotten

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to his hands: his expences alſo are ever in a high ſtrain beyond his ability: for if his means be a hundred a year, he will be ſure to ſpend two, if two, four; if four, eight; and if his delight be altogether within his own doors, (as few ſuch prodigals there be, though ſome I confeſs) then in his houſe, and furniture, apparel, diet, he muſt far exceed his betters, or elſe he likes not that, nor himſelf. But if he be more looſely given, and his delight be ſtill abroad, (as that is more common with ſuch people) then the Taverns, Brothel-houſes, Gaming-houſes, and ſuch like are his Rendezvouz; this man will have his pleaſure, whatſoever it coſt him; it is as ſweet to him, as honey to the Bear, which he will never leave licking of, till he hath quite burſt himſelf. And ſo (though I pitty him) I leave him as a meer carnal man. Now the Covetous Man makes Cruelty his Receiver, for he cares not how he comes by his money, ſo he have it, and have it he will, either by fire, or ſword, uſury, or oppreſſion, or by both; his Receiver delivers it over to his Caſhiere, which is Hard-heartedneſs, who is old Hold-faſt, and will ſcarce part with

it, to relieve the owner himſelf, much leſs the neceſſity of others: and as the Prodigall hath no Receiver, ſo this man hath no Steward, nor indeed needs any; for he keeps no houſe, nor can away with hoſpitality at any rate; if he eats, he eats alone, and that oftentimes ſo ſparingly, that he half ſtarves himſelf to ſave his money, onely his help is, at another mans table he ſhewes himſelf a tall Trencher-man, and eats for three meals at once; his deſire of gain is the bottomleſs pit of hell, the more that he hath, the leſs he is ſatisfied, and he in nature like the very fiends of hell. For he torments, and tires not onely all that have to do with him, but his own ſpirit alſo, and beſides is ſo dangerous, that where he once layes hold, one can hardly be rid of him, his condition therefore being ſo baſe, I hate him, and to be quit of him, I fly him as a Devil. To conclude all, Ile ſet down every one in a ſhort Character. The liberall man is good both to himſelf and others; the Prodigal is good to others, not to himſelf; the Covetous Man is neither good to himſelf, nor others.

A good man takes not up Authority with deſire, nor layes it down with ſorrow; but being called unto it, he makes it his care, not his benefit; and being removed from it, he accounts it his eaſe, not his loſs.

He that labours for nothing, ſhall not want for imployment, but he will never be the richer; he that ever affords his skill *gratis*, is a wiſe man to others, but a fool to himſelf; he is an aſſe to bear other mens burthens, and when he has done, he ſhall have but ſtraw for his pains, commendations and thanks enough, but profit little enough; and if he acceept naught elſe at their hands, he ſhall be ſure to have more of their work, but never any of their money.

Titles of honour, great place or calling, do not gain a man the more reſpect, or reverence, but rather ſcorn and reproach from his inferiours, unleſs he exceed them alſo in means and ability, whereby to ſupport his higher ſtate and degree. The Countrey Peaſant, or Mechanick Tradeſman diſdains the Merchant

or Gentleman, if he conceives himself to be a better man in estate; the like doth a Gentleman or Merchant by a Knight; a Knight by a Lord; a Lord by a Duke; yea, and a Duke in the same kinde holds himself better then a King or Emperour. So much do we attribute to this Idol Wealth, that we value all men by it: and howsoever a man be otherwise well qualified, if he want that, we prize him at little or nothing. Be a poor man vertuous, learned, wise, religious, haply we shall account him praise-worthy, but certainly not prize-worthy.

It is charitable, and praise worthy to be helpful to others in their good and lawful actions; but he that spends his time in other mens business, and wholly neglects his own, is more charitable then wise.

A bold forward Youth is as Summer Fruit, soon ripe, soon rotten; he is wise by twenty, a fool by thirty, and a begger by forty.

Knowledge makes not a man to be religious: yet without Knowledge no man

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can be religious: for he that has not true Knowledge in his head, can never have a found Faith in his heart, nor a right Zeal in his actions.

There is strength of Body, strength of Wit, and strength of Riches: but he that is strong in them all, is of an exceeding great might: for he that hath two strong holds, is more mighty then he that hath but one: and he that hath three, is equall to them both: and such is the man that is able in Body, Wit, and Wealth: for he hath three strong holds in his possession.

Strength of Body is great, Strength of Wit is greater, but Strength of Riches exceedeth them both, for they are commanded by it.

A man may stand upon honour, he may stand upon calling, or he may stand upon good conditions and qualities: but say what you will, 'tis Money values the man, and as we have more or less of that, so we esteem of our selves, either better or worse; and so are we also esteemed of by others. A rich Cobler scorns a poor Shoemaker,

Shoemaker, and is better respected: yea, let a good man endued with all the excellencies of minde and body weigh them against the rich mans bags, the good man sure will finde his scale filled with commodities lighter then feathers, whereas the rich mans gold is more ponderous then lead: the good mans graces indeed weigh upwards towards Heaven their proper seat, but the rich mans wealth weighs downwards towards Earth, to possesse it.

Every Fool is an ignorant person, but every ignorant person is not a Fool: for as they are both alike void of knowledge, yet they are not alike uncapable to receive it: they are as two empty vessels, but of severall conditions; the ignorant person being not a Fool, is a tight vessel, that is apt to hold liquor, if it be poured in: but the Fool is a vessel full of leaks and holes, that will hold no liquor at all: we are all born ignorant, but not all Fools: for what knowledge we receive, we receive by degrees, either at the first hand, as it is inspired into us, by the immediate working of the Spirit of God; or at the

second

ſecond hand, as it is taught us by man: and ſome are veſſels ſo tight, and ſo good, that they will hold the pure water of life, divine and heavenly knowledge: others unfit for that, will yet ſerve for groſſer matters, humane and earthly affairs; but ſuch as will hold nothing at all, neither of divine, nor humane knowledge, may be truly ſaid to be very Fools indeed.

I cannot but wonder to hear how excellent many men are in their ſayings, and yet to ſee how contrary they prove in their own doings; as if they ſurely thought, to ſpeak well, and do well, is two mens buſineſſes: For ſome men are ſo diſcreet in their words, as to hear them, we would account them worthy ſages; but ſo ſilly in their actions, as to ſee them, we would judge them very Idiots: and ſome again are ſo holy in their words, as to hear them, we would think them Saints on earth; but ſo wicked in their deeds, as to ſee them, we would believe them to be Divels incarnate: I had rather of the two perform a good action, not knowing the Precept,

then to know the Precept, and not perform it; the knowledge indeed of good Precepts may mend our diſcourſe, but the performance of good actions muſt better our lives; the firſt makes a good Oratour, but the latter makes a good man; and he that in good things doth know much, and practiſe little, ſhall deſerve more of puniſhment, but leſſe of commendation.

As the Wiſdom of God is moſt excellent in all his works, ſo it appears moſt admirable in his government of man, by man himſelf: wherein that no man may without preſent controul, inſult, and tyrannize over his weaker brother, as he hath given to every man a power over others, ſo he hath alſo left every man in a ſubjection to others; he hath made ſome men more ſtrong to keep under the more wiſe, and the more rich; he hath made ſome men more wiſe to keep under the more rich, and more ſtrong; and he hath made ſome men more rich, to keep under the more ſtrong, and the more wiſe: The ſtrong man (ſurely) would oppreſs all, but that

he fears the wiſe mans policy, and the rich mans wealth: the wiſe man (ſure) would oppreſs all, but that he fears the rich mans wealth, and the ſtrong mans might: the rich man (ſure) would oppreſs all, but that he fears the ſtrong mans might, and the wiſe mans policy; thus every man being ſubject to others power, and every mans power making others ſubject; unity and peace is kept amongſt all men; or if at any time broken through mans inſolence, yet at laſt is concluded on to be the beſt for them.

Society and diſcourſe, as well with men of meaner, as of better education, availeth much to the increaſe of knowledge, for God diſtributes to every ſeveral man ſome ſeveral gift, ſo that be there any two together, it is much, if he who is the more ignorant, cannot in ſomething teach the other who is more learned; yea, ſo manifold and various are the gifts of God unto men, that were there thouſands together in company, he that in general knows leſs then any of the reſt, may yet in ſome particular know more then all the reſt. And therefore

though the company of wiſe and learned men is rather to be affected: becauſe they can teach much, yet the fellowſhip of the unlearned is not wholly to be neglected; becauſe they alſo may teach ſomewhat. He that will be in place, where there are none but wiſe men, muſt firſt run away from the fool himſelf.

Be not ſo hard of belief, as to truſt no man, for that is to diſtruſt God: nor ſo eaſie of belief, as to truſt every man; for that is to truſt the Devil: but be wiſe to diſcern, for there are, that being truſted will never fail; and there are, that being truſted will ever fail.

Take heed for whom thou art ſurety, and take eſpecial heed who is ſurety for thee: For though the firſt be dangerous, yet the laſt is more dangerous: If thou becomeſt ſurety for another man, thou art not onely bound for him, but art alſo bound to him; for him in reſpect of his debt; to him, in reſpect of his care and good will to diſcharge it; thou muſt ever be ſolliciting, ever intreating,

treating, and ever aſſiſting him, and at laſt perhaps muſt pay it thy ſelf: for there are that take care to borrow, but never to pay; that take care to get Sureties, but regards not to free them: and yet I ſay, rather be Surety for another, then that another be Surety for thee; for in the former thou mayeſt know thy utmoſt time and penalty; but in the latter thou art bound perpetually, and in ſums infinite: that is, whenſoever thy Surety will require thee, and for whatſoever thy Surety will require thee: for if he have firſt entered into Surety-ſhip for thee, thou canſt never without ingratitude deny him the like good turn, though it be for a greater value, though it may prove to thy greater dammage: and many there are, that if thou makeſt uſe of them for a ſhilling, they will be ſure to make uſe of thee for a pound. I am not ſo hard of belief, as to deny every one to be his Surety, that ſhall ask me; nor I hope ſhall I be ſo weak in judgement, as to take every one to be Surety for me, that I may have: but I will be wary in both; and though the beſt of us all may have

need one of another, ſo long as we live among men: yet this ſhall ever be my care and conſtant rule, Ile know the man well, ere I be his Surety: but I will know him better, ere he be mine: a Surety is in danger for what he is engaged; but he that procures him, knows no end of his own trouble. Ile rather loſe a preſent benefit for want of a Surety, then to procure ſuch a one, as may be to my greater dammage: And if any man ſeek to procure me, I will not ſo overcharge my ſelf for others, as to diſquiet mine own minde. Ile be bound for my friend for what I have, but never for what I have not; for what I may conveniently ſpare out of mine eſtate, in caſe I am left to anſwer for him, but not for more, though I would not loſe (willingly) ought for my good will; yet if I do, ſo I loſe not mine own liberty, it ſhall the leſs grieve me.

We are ever much delayed in our worldly affairs; but when death comes, that gives us all a preſent diſpatch.

As Gold is known by the touch, ſo

are

are a mans friends: many are excellent friends before they be tried; for till then they ſeem to be gold, but upon the touch they prove but gilded iron.

Multiplicity of words onely about words, is as it were much corn, but no bread; many grapes, but no wine; much ſtuffe, but no cloathing; many materials, but no building.

To be obſervant and pleaſing towards her Husband, richly graceth the Wife; and to be gentle and loving towards his Wife, well becometh the Husband: but nothing is ſo hateful as either of theſe, a ſtubborn ſhe-fool, that will never yield to her head; and an imperious he-coxcomb; that will ever command his fellow. The Husbands will rule, and the Wives would rule, are the cauſes of miſrule: but the Husband I-pray, and the Wives obey, keeps the Houſe in good order.

It is no contending againſt a multitude, be they never ſo mean: for many ſmall Threds twiſted together,

may attain to be ſtronger then the greateſt Cable.

This is the condition of the Fool and the Wiſe, the learned and the unlearned: they that have knowledge deſpiſe them that want it: and they that want knowledge, deride them that have it.

A man that is truly ſober in his diet, and gives nothing, is far more charitable then he that is intemperate, and gives much: For if we well conſider it, God himſelf is the onely giver of our whole ſuſtenance: and if every man take but what may ſuffice for himſelf, he cannot do otherwiſe, but leave enough alſo for others. Yea, God gives ſufficient for all men in a plentiful manner: For rich men and governours in the firſt place, as his chiefeſt gueſts: for poor men and ſervants in the ſecond place, as their attendants: rich men indeed may firſt take what is meet for themſelves, yet they muſt leave unto poor men what is alſo alſo fit for them: For God allows to every one of his houſhold his due portion of meat and drink, and all other things

things needfull, and requires not of us to be ſo ſtrict or auſtere to our ſelves, as at all times to eat, drink, or take part of other his bleſſings, onely to the ſatisfying of neceſſity: it is his glory that we uſe them to chearfulneſs: but he cannot endure, that we abuſe them to Gluttony, Drunkenneſs, or Luxury.

When thou ſitteſt down to eat or drink, whereſoever it be, whoſoever invite thee, know that thou art a gueſt at Gods Table, whoſe wiſdom provides neither below bounty, nor above ſobriety: thou needeſt not there to ſpare, and yet thou muſt not waſte: thou mayeſt be civilly merry, but not unmannerly rude: the proviſion is made for thee, as well as for others, and for others alſo, as well as for thee. Be not therefore a covetous pinch belly, who like the Dog in the Manger, will neither eat any thing himſelf, nor ſuffer others. Nor yet a riotous Gorbelly, who like the Dog out of the Manger, will eat and drink till he vomit, rather then another ſhall have any ſhare with him: for they are extreams that diſhonour God the great

Maſter of the Feaſt, and will wrong both thy ſelf, and others the gueſts: but if thou wilt be truly chearful and ſober, as thou oughteſt, ſet thy ſelf between them both. Be not ſo ſparing in thy diet, as to ſtarve thy ſelf; nor yet ſo inſatiable, as to ſtarve others: he that refuſeth his own meat, refuſeth his own life: and he that takes more then his own, takes away the life of another.

The Scarlet Gallant, that is temperate in his diet, is a leſs enemy to his Countrey, then the Ruſſet Clown, that is ever cramming, and pouring into his own guts: and though exceſs in apparel and diet be both blame-worthy, as being oppoſite to the rules of Piety, Sobriety, and Charity, yet he that offends in wearing over-coſtly and gorgeous raiment, doth nothing here ſo much hurt in a Commonwealth, as he that eats and drinks more then ſufficient: for albeit the proud man wears another mans garments inſtead of his own, yet he leaves his own for ſome other man: but the Glutton or Drunkard not onely eats and drinks his own ſhare, but another mans alſo:

alſo: for what in meats and drinks ſome men have more then enough, ſome others there are that have leſſe then enough: and he that eats and drinks another mans ſuſtenance, beſides his own, doth no better then tear him in pieces with his teeth, and ſwallow him down by his throat.

Where the Learned differ, how ſhall the Ignorant be inſtructed? and where Wiſe Men doubt, how ſhall the Unwiſe believe; it is written, God is mighty, marvellous are his works, and paſt finding out: yet, though a wiſe man thinks to know it, yet ſhall he not be able to finde it. It is written, God is ſure, he giveth underſtanding to the ſimple, and guideth us into all truth. It is written, God is gracious, he ſhineth in the heart, he giveth light to them that ſit in darkneſs, and in the ſhadow of death, and openeth the door of faith unto them: Yea, it is written, that God the Father, Lord of Heaven and Earth, hath hid thoſe things from the wiſe and prudent, which he hath revealed unto babes: for ſo (our Saviour ſaith) it ſeemed good

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in his sight. Yea, further, it is written that we have this treasure, namely the light of the knowledge of the glory of God, in the face of Jesus Christ, in earthen vessels, that the excellency of the power may be of God, and not of us. So therefore, though the learned differ, the ignorant are taught the right: so therefore, though wise men remain doubtfull, the simple are made strong in Faith.

Study to invent good things, labour in honest actions, strive to be vertuous, shun all idleness, vanity, and villany, to thy utmost power: For Art begets Art, Vertue begets Vertue, and Vice brings forth Vice without ceasing; and the more thou encreaseth in goodness, the more will be thy comfort, thy honour, thy happiness: but the more thou increasest in evil, the more will be thy sorrow, thy shame, thy wretchedness.

As the natural body of man hath its severall parts and members, and every of them their severall office; so hath the Politique Body of the Common-

wealth:

wealth: The Prince is the Head, and chief of that Body: his Subjects are the inferiour members, the ſtore and proviſion of all things convenient, is the fleſh that covers them: Education is the food wherewith it is fed: Induſtry the ſtomach that decocts the meat: mens Profeſſions, Trades, and Callings are the blood and nouriſhment: and the common Coin is the veins, through which the blood is conveyed; and as in the naturall body ſome bad and diſeaſed member doth oft-time ſo ſtop, or otherwiſe ſo ſwell and exaſperate the veins paſſing through it, that the blood becomes putrified, the nouriſhment hindred, the ſtomach weakned, the food loathed, and the whole body grieved, and brought into diſeaſes: ſo it alſo falleth out with the Body Politique; for the diſeaſed and corrupt conditions of ſome men are ſuch, that by their not imployment, or miſimployment of their moneys, which in its true nature, is for the conveyance of mutuall benefits from one man to another: Education is neglected, Induſtry grows cold, and mens Profeſſions,

Trades,

Trades, and Callings are so hindred and corrupted, that they become not onely unprofitable, but also very hurtful to the Commonwealth: sometimes through defect of convenient supply and provision, the body thereof falling into want and scarcity, as it were into a daily weakness and consumption: and at other times, through malignant humours of covetous, and other filthy desires, swelling into Pride, Luxury, Couzenage, Rapine, Injustice, Murther, and all manner of wickedness as so many sores, botches, and sharp ulcers.

Every man and woman is a member of the Body Politique of some Commonwealth; and every Commonwealth a member of the whole Body of the Earth, but Justice is the very soul, which being uncorrupted, doth by the power and faculties of wholesome and godly Laws, both firmly sustain, and prudently govern that great body in all the several parts and members of it.

We are all as so many vessels, though of several contents, filled to the brim with

with Vertue and Vice, as with air and water: we ſwim in vice, as in the Sea, we are incloſed with vertue, as with the Air: and theſe our veſſels, or rather we their veſſels (which in our firſt Parents were tight, and filled with all vertuous perfections) by the hurt and bruiſe we received in their fall, occaſioned through their own weakneſs, and the ſubtilty of the malicious Serpent, do ever ſince continually leak in all parts: Hence Satan by his temptations draws us downward to all manner of wickedneſs; and as vice enters in, ſo vertue flies out; and ſoon ſhould we ſink to the bottom, but that God by his grace lifts us upwards from ſin to ſanctity, thereby vice runs out, and vertue enters in, the more there is of the one, the leſs alwayes there is of the other: for as earthly and corporal veſſels admit of no vacuity, ſo alſo do the ſpirituall veſſels of our ſouls: and there is not any man in this life ſo wicked, in whom, through the raiſing motions of the good Spirit of God, there is not ſomething of good: nor any ſo good, in whom, through the down-pulling motions of the

the evil ſpirit of the Devil, there is not ſomething of evil. For where there is a fulneſs of evil, it ſinketh down to the bottomleſs pit of Hell; where a fulneſs of good, it raiſeth up to the higheſt Heaven: Hence the moſt wicked man may not deſpair, nor the moſt upright man preſume of ſalvation to the very laſt end, but muſt labour for the ſame without ceaſing, in all fear and trembling. For be he a veſſel ſo full of wickedneſs, that he be ready to ſink, yet God can raiſe him up, out of the ſea of vice, even unto Heaven it ſelf, the very height of purity: or be he a veſſel ſo full of goodneſs, that he ſeem but to touch the top of the water of iniquity, yet if God leaves him, all goodneſs leaves him, and he inſtantly ſinks down, even into Hell, the very depth of pravity. O Lord God Almighty, I acknowledge mine own wretchedneſs, I am even full of ſin and wickedneſs; and did not thy gracious hand hold me up, I alſo immediately ſink down into that pit of perdition, where there is no redemption. O Father of mercies, and God of all comfort, aſſiſt me ſtill by the grace

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of thy holy Spirit, and by the power of the merits of thy dear Son, and my Saviour Chriſt Jeſus in his ſufferings and death here upon earth, raiſe me up (I beſeech thee) in thy due time from this groſs, and brackiſh ſea of filthineſs, unto that pure Heaven of glory and happineſs prepared by thee, for all thine elect people before the beginning of times. Amen, Lord Jeſus, Amen. Amen.

Not the Wiſdom of the Wiſe, nor the Strength of the Mighty can find out the works of the Lord: But God ſets them forth, by whom onely he will, that he, and not man may ever have the glory.

Pride and Covetouſneſs are the worlds Cart-Horſes, Pride is the Fore-horſe, and covetouſneſs is the Fill-horſe: Pride carries his head aloft, and wears a gawdy Feather in it: Covetouſneſs hangs down his head, and bears up a filthy Dung Cart with his ſhoulders, and both of them ſo moyl to draw the muck of this world, that they tire themſelves at length out of their skins, and leave their carcaſſes even a prey to the greedy hound.

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He that will be a true proficient in the way of Godlineſs, muſt not onely have the eyes of Knowledge to guide him, but alſo the feet of Devotion to carry him forward. For Knowledge and Devotion being together, are ever perfect; but being apart, are never but defective: Knowledge without Devotion, is like a ſeeing Cripple, that beholds his way, but cannot ſtir: and Devotion without Knowledge, is as a walking Blinde-man, that goes on, but he knows not whither: but Knowledge and Devotion together, is as a man that both perfectly ſees the way that he goes, and readily goes the way that he ſees.

We are here in this life in a continuall Warfare, and did not God himſelf ſtand faſt for us: our caſe were moſt deſperate. Satan is an open profeſt enemy never ceaſing to invade us: the World a falſe friend, taking part with him againſt us: and the Fleſh a trayterous ſervant, ready to deliver us up unto him. But God being on our ſide, who can ſtand againſt us: the fleſh is readily

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brought unto true obedience to us, the world to undoubted amity with us, and though Satan continue ſtill our enemy, becauſe he is alſo Gods enemy; yet have we ſo ſtrong a tower of defence, even the Lord Chriſt Jeſus, that Satan by his ſubtle trains, and wicked practices, ſhall never be able ſo to prevail againſt us; but that in the great day of battel we ſhall moſt aſſuredly by Gods all powerful, and all gracious aſſiſtance to his own eternall glory, and our everlaſting peace and happineſs, give an utter overthrow to all his deſigns and forces whatſoever, which God of his infinite mercy, for his onely Sonnes ſake, and our alone Saviour grant unto us. Amen. Amen.

We may not expect to thrive in ſpiritual, or temporal things, unleſs we both pray to God to give them, and endeavour our ſelves alſo by our own labour to obtain them: For as zealous Prayer is an earneſt begging of God to beſtow his bleſſings on us, ſo honeſt Labour is the door, by which we receive them at his hands: he that prayes much, but labours

bours not, is as a Beggar that begs earneſtly, but ſo far from the door, that he is quite out of hearing: and he that labours much, and prayes not, is as a Beggar that ſtands at the door, and ſayes nothing; neither of them are heard, neither of them are regarded: but he that both prayes, and labours alſo, is as a Beggar that begs at the door with ſo loud a voice, that the maſter of the houſehold hearing his cry, hath compaſſion on him, ſends out unto him, and beſtows on him a large and liberall alms to relieve him. O Lord God Almighty, thou art the ſole Maſter of the great Houſhold of the whole world, and I am a poor and miſerable Beggar, one of thine own Alms-men, that have continually need of thy feeding, that have continuall need of thy cloathing. Suffer me not therefore, I beſeech thee, while I am here in this life, either ſo to pray as to neglect my labour, or ſo to labour, as to neglect my prayer, left praying, and not labouring, or labouring, and not praying, I be altogether neglected of thee, and ſo neither of them at all avail me: but teach

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me, O my God, ſo to pray unto thee, and ſo to labour for my ſelf to obtain thy bleſſings, that thou hearing my complaint, mayeſt graciouſly anſwer my wants, whereby my poor ſoul and body, that ever ſtand in need of thy help, may at the laſt, O Father, through thy abundant mercy and goodneſs be fully ſatisfied and refreſhed, with the comfortable Alms of thy Princely bounty beſtowed upon me, that ſo, O Lord, I may not dye, but may live and praiſe thy name now andevermore, Amen, Lord Jeſus, Amen, Amen.

As the Stomack is to the Body, ſo is the Memory to the Soul: by the Stomacks holding, and good digeſting of wholeſome food, the Body growes up, otherwiſe it pines away, or becomes diſeaſed; by the Memories retaining and well applying of good precepts, the Soul thrives, otherwiſe it ſtarves or becomes corrupted. By unwholeſome food taken into the Stomack, the whole Body is poiſoned; by unwholeſome knowledge received into the Memory, the whole Soul is defiled. A ſtrong Memory

mory, is like unto a ſtrong Stomack, and a weak Memory like unto a weak Stomack; the beſt way to ſtrengthen both, is to work it by degrees: a weak Stomack muſt have light meats, and light meals; and a weak Memory muſt be exerciſed with eaſie matters, and thoſe, but few at once; great meals, and ſtrong meats, do ſoon overcome a weak Stomack, that all comes up again; and many things at once, or a few that are difficult, do ſoon confound a weak Memory, that all is forgotten; but as the Stomack becomes more ſtrong, it will alſo be more apt, to take in, and more able to hold and digeſt, both greater meals and ſtronger meats; and as the Memory alſo waxeth more ſtrong, it will likewiſe be more apt to receive, and more able to retain and apply, both larger leſſons and deeper knowledge. To feed therefore the Memory, that it may grow in ſtrength more and more: Firſt of all, it behoveth to commit unto it eaſie matters, and thoſe but a few, (as a little quantity of milke unto a Babes ſtomack) thoſe things being firmly retained, then to exerciſe it with larger

leſſons

leſſons or deeper matters; (as great meals or ſtrong meat unto a mans ſtomack) ſo ſhalt the Soul thrive by the Memories perfect retaining, and well applying of things learned, even as the Body growes up by the Stomacks holding, and good digeſting of food received: onely herein the Memory and the Stomack differ, the Memory in content doth exceed the Stomack, as far as the Soul doth in limitation exceed the Body: a ſmall place contains the Body, and the Stomack contains but a ſmall meaſure; whereas the Soul is not limited, within the compaſs of the whole world; nor is the Memory filled with the worlds whole knowledge; the Souls bounds are onely there ſet up, and the Memory's content is onely there meaſured where is Infiniteneſs it ſelf, beyond all bound, where is Immenſity it ſelf, beyond all meaſure.

To hear a mans wiſdom is good, but to ſee a mans wiſdom is better; he that ſpeaks well may be ſaid to be a good Painter, but he that performs well, may be termed the good Builder; for good

ſayings

ſayings and good precepts, are but as fair pictures of more fair buildings: but good actions and good examples, are as true real buildings themſelves. He therefore that diſcourſes of vertue, draws onely the model of the houſe, but he that puts it in practice, ſets up the houſe it ſelf; and he that hears ſuch diſcourſe, onely ſees a picture, but he that knowes of the performance, beholds a building.

An honeſt man is wiſe enough to ſpeak truth, but not cunning enough to diſſemble; and wiſe enough to deal rightly, but not cunning enough to deceive; the bad man ſhall overcome by the judgement of the world, but the good man ſhall be juſtified in the ſight of God.

He that will be ſervant to other mens affections, muſt himſelf be maſter of his own paſſions, elſe ill ſhall he pleaſe other men being many, that knows not to rule himſelf, but one.

Deſire not to hear all that is ſpoken,

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nor to ſee all that is done, but with diligence and honeſty apply thy ſelf to thine own buſineſs, and ſeek not after other mens: yet if thou meet with any thing by the way worthy of remembrance forget it not; but withal have a care, that thou beeſt ever alſo mindefull to make a right uſe of thy knowledge.

There is no ſort of men in the world, whom I honour more, and dare truſt leſs then Divines and Phyſicians: their charge and care is of great weight, the formers for the ſoul, the latter for the body: and therefore they are to be honoured before all men; but their opinions are ſo different in the rules of Faith and Health, that of all others they are moſt dangerous to be truſted: by truſting the Phyſician the body may be quite overthrown; and by truſting the Divine, both ſoul and body may perpetually be caſt away; which that we may prevent, God give us underſtanding to know our own eſtates; God give us ability to order our own lives; and God give us grace to ſave the whole

man, through Jesus Christ our Lord and onely Saviour blessed for evermore. Amen, Amen.

If a rich man be a good man, I honour him, because God hath honoured him, and he honours God: but if an evil man, I regard him not, because he dishonours God that hath honoured him.

Direct thy Son in a Trade, which he may be able to mannage: It is better that his Stock be above his profession, then his Profession above his Stock: by the former he may gain, and go on with delight; by the latter he may tire out himself, but shall hardly increase.

It is better to have money without gay cloaths, then gay cloaths without money: gay cloathes without money has but small credit; but money without gay cloathes commands much.

Let thine Apparel be agreeable to thine estate, not rich above it, nor yet poor below it: good clothes will gain thee

thee ſome reſpect from them that know thee not; but over good will procure thee diſdain from them that know thee; and on the contrary, fitting garments, though mean, will cauſe thee more to be eſteemed with thine acquaintance; but over mean, the more to be contemned amongſt ſtrangers.

When I behold the works of God, I admire him, the moſt wonderfull, the Creatour of them; but when I ſee the works of man, I admire God (as I may ſay) even beyond admiration, in that he hath made ſuch an excellent Creature, that in ſome ſort is another Creatour, though not of life and nature, which is the ſole work of the ſupream Creatour. God himſelf; yet in Art and imitation, which is the proper work of man, for which he may truly be called a Sub-creatour.

Art thou of high calling? Lift up thy ſelf to God by thankfulneſs, and caſt down thy ſelf to man by humbleneſs; be not puffed up with pride, either to glory in thy ſelf, or to deſpiſe another,

though his calling be the meaneſt, and he therefore thy inferiour by many degrees: for the greateſt of earthly Princes ſtands in need of the help even of a bruit Beaſt that is far below him, much more of a poor man, who in reſpect of creation, is wholly his equal.

The Merchant is the man, but Money is the Merchant: ſmall skill with ſtore of money brings in profit apace; whereas much skill with little ſtock, but ſeldom thrives.

Hath God given thee good parts? ſet them forth to his glory, thine own benefit, and others good. Bold Ignorance (though undeſervedly) gains more then baſhful Knowledge: be not impudent to profeſs skill which thou haſt not, leſt thou offend God, wrong others, and ſhame thy ſelf: be not timorous to put in practice that skill which thou haſt, leſt by keeping back Gods gift, thou diſhonour him, hinder others, and thy ſelf alſo.

It is Gods will by ſtrong Medicines

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to cure the body of ſtrong diſeaſes; ſo by grievous puniſhments to cure the ſoul of grievous ſins.

He that will ſhew himſelf a good Phyſician, muſt as well warily conſider the condition of mens bodies, as their diſeaſes: and carefully obſerve as well the nature of the times as their bodies: and therefore he ought ever to be ready both ſpeedily to finde out, and wiſely to apply another way of cure for the ſame diſeaſe, in every other man: yea, and for the ſame diſeaſe in the ſame man at every other time: becauſe every man has a body in ſomething differing from every other mans body, and every other time in ſomething differs, one and the ſelf ſame body.

If thou beeſt addicted unto Drunkenneſs, thou putteſt thy ſelf into the way of many miſchiefs; thy perſon thou ſhameſt, through the uglineſs of thy ſin; thy body thou ſurfeiteſt, through thy exceſs in drinking: and if theſe thou eſcape, as hardly thou canſt, yet thy bloud thou enflameſt, which pro-

vokes thee to luſt, thy luſt brings thee to the harlot, the harlot to uncleanneſs, thy uncleanneſs to loathſome diſeaſe, thy diſeaſe to the torture of ſharp and grievous medicine, and which is yet worſe, unleſs God the all-perfect Phyſician of the whole man do in his gracious mercy afford his ſaving health unto thee: thou bringeſt thy ſelf thereby to the greateſt miſchief of all miſchiefs, even thy ſoul and body to the ſufferings of the moſt inſufferable terrour, pain and miſery never to be ended, never to be relieved.

Keep thy ſelf out of the hands of the Phyſician to thy utmoſt power: yet if neceſſity require, neglect him not, leſt in ſo doing thou neglect thy life: and yet again have a care of thy choice, leſt through thine own raſhneſs thou haſten thy death: the learned and judicious Phyſician is a means to preſerve life, but the unlearned and injudicious is a means to bring on death: the former will be careful to order thee with judgement, the latter will deſtroy thee through his ignorant preſumption: the well ſtudied Phyſician doth ſeldom

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erre; but the overforward practicer is a ready murtherer.

Heat and Cold are the two hands of nature; Purity and Denſity the materials of her work: times ſhorter and longer are the neceſſary ſpaces, wherein to perform it: and the greater and the leſſer heats and colds are the more ſudden and forceable; and the more ſlow and weak ſtrokes, or workings of natures hands, according to the condition of the materials to be wrought on, and the things and forms to be wrought of them.

He that eats and drinks leſs then enough, makes of his ſtomach a lazie ſervant, unapt for his work: he that eats and drinks more then enough, tires out his ſervant with too much work: but he that eats and drinks what is fit and needful, keeps a good ſervant that perfoms his work: for nature is a ſervant that both cleaneth the houſe, and dreſſeth the meat; doth ſhe want imployment? ſhe waxeth dull, and forgets her office: Is ſhe too much op-

preſt? the meat is ill cook't, and the houſe becomes ſluttiſh: hath ſhe ſuch a proportion of imployment, as agrees with her ſtrength, the diet is well ordered, and the houſe kept ſweet and clean.

I take much pleaſure in beholding the works of nature, in that they are the moſt excellent, truly perfect, and immediate works of God the great Creator of all things: and I alſo delight in the ſeemly works of art, that are either fit for uſe, or may ſerve for ornament, in that they are the works of God by man, even man on earth his chiefeſt Creature, whom he of his eſpeciall grace hath made a Subcreator under him, to conceive and finiſh other forms out of natures materials.

The life of every man here upon earth is but his day, live he never ſo long: his Birth is his Morning, his middle Age his Noon, and his laſt Age his Evening; his Sickneſs is but his wearineſs after his travel; his leaving of his worldly eſtate, but the putting off of his clothes;

clothes; his departure out of this life, but the cloſing of his eyes; his death but his ſleep; and his grave but his bed of reſt: and though we all go not to bed together, but ſome at one hour, and ſome at another, yet the next morning when the Sun ſhall return, and the great Maſter of the Family ſhall once call, we muſt all riſe together; yea, even all at an inſtant. Then muſt we give unto him an account of our day paſt; then ſhall the godly for a gracious reward enter into an everlaſting day of reſt with fulneſs of joy, glory, and endleſs felicity: and then ſhall the ungodly for a juſt puniſhment enter into a perpetual night of unquietneſs, full of horrour, ſhame, and endleſs miſery. Now that we may enjoy the former, and ſo be ſure to avoid the latter, God of his infinite mercy, by the grace of his holy Spirit work in our hearts an unfeigned deteſtation of all our ſins with a true ſorrow and repentance for them, and a lively faith in Chriſt Jeſus, by the merits of his death and ſufferings, to receive a free and abſolute forgiveneſs of them. Amen Lord Jeſus. Amen.

The more I see of Gods Creatures, the more I admire that God the Creatour, but less comprehend the essence of his God-head.

Let no man despair for want of means to supply his necessity, but let him do his endeavour in an honest way, put his trust in God, and serve God, and God will surely provide for him. The children of poor men, if the children of God, have a Father rich above all to supply them, God hath a portion sufficient for them.

Does the Plague increase? our danger is not the more, nor our safety the less: does the Plague decrease? our safety is not the more, nor our danger the less. God strikes whom he pleaseth, and spares the rest, God spares whom he pleaseth, and strikes the rest: do thousands fall? I may be safe: be others all safe? I alone may fall. Man troubles himself to shut man in for fear of infection; but who can shut God in? or who can shut God out? It is only he (O man) that shuts thee: and is there ought can rule his

actions?

actions? The skill'd Phyſician cannot ſave himſelf, when others without Phyſicks help are ſafe: mens perſons God no whit regardeth, he viſits the rich as well as the poor: he viſits the noble as well as the ignoble; he viſits the old as well as the young; all times and ſeaſons are to him alike, heat, cold drought, rain: the Winter, Summer, Spring, and Autumn. Sometimes the Plague in ſummer is at the height: at other times in winter it is as much: the like ſometimes in Autumn: at other times in the Spring. Sometimes the number of the dead abates in fair dry weather, riſeth in the wet: at other times in wet it falls, and riſeth in the dry. In hot and cold we ſee the like: here the diſeaſe ſweeps onely youth away, the aged eſcape; here onely aged, not one youth it takes; of many in this houſe it taks but one, that we may ſee Gods power of ſaving; in that houſe all it takes, and leaves not one, that we may likewiſe ſee his power of ſlaying: no place whatſoever can withſtand his force; his rod is felt in the open air, as well as in the cloſeſt dwelling: his rod is felt in the Princes Palace,

lace, as well as in the poor mans Cottage. Stay in the City, God is there; fly into the Countrey, God is there; be upon land, be upon water, be within doors, be without doors, be where thou wilt, yet God can reach thee; he puzzles thy thoughts, he thwarts thy wayes; thy ſtrength (poor man) is all but weakneſs, and all thy wiſdom is but folly. O then admire the great Gods doings, truſt in his mercies, yet not tempt him, fear his judgements; fear thou his judgements, yet be not faithleſs; truſt in his mercies. Is a place viſited, ſhun it not, if there be thy calling; for God can protect thee, God can reward thee. Haſt thou no ſuch warrant? come not there; for God can deſtroy thee, God can puniſh thee; his arm is ſtrong to cheriſh thy faith, his arm is ſtrong to cruſh thy preſumption.

Who can defend from him that is above? Who can prevent the works of the Almighty? Who can withſtand the will of God? Will he preſerve us, what Fort more ſure? Is death his appointment? Who can avoid it, what man through

through ſin draws down Gods vengeance? Sorrow for ſin, true repentance, and earneſt prayer, are the onely means to procure Gods mercies, are the onely meanes to remove Gods judgements.

Death is certain, though the time be uncertain; if it comes not now, yet it comes at laſt: though we chance to eſcape diſeaſe and misfortune, age notwithſtanding in its due time will be ſure to ſurprize us.

God works with means, and God works without means, by nature, and againſt nature, to ſhew that man ſhould uſe the means, and yet he muſt ever rely upon God, to ſhew that man ſhould rely upon God, and yet he muſt ever uſe the means.

The good man ſins as well as the bad, yet herein they differ: the good man ſins, and is ſore grieved, yet ſtill he hopeth: the bad man ſins, and yet rejoyceth, if not, he deſpaireth: the former offendeth through his own weakneſs, the rebellious

rebellious fleſh overcoming the ſpirit: the latter offends through his own wilfulneſs, the wicked ſpirit miſleading the fleſh: the firſt hath a will to do good, yet he often erreth: the laſt hath a will bent wholly to evil, ſo he never but erreth.

Phyſick is the Beſome that cleaneth the houſe, but Nature is the Huſwife that does the work: a ſorry Beſome will ſerve a good Huſwife, and a ſmall means a ſtrong Nature: but a ſorry Huſwife muſt have a good Beſome, and a weak Nature a powerful Medicine.

Life is the way to Death here, and Death is the way to Life hereafter.

Our Bodies are like Houſes ever decaying, ever repairing, and do all what we can, they will at laſt to the ground.

Gather wealth, climb to honour, live at eaſe, take thy pleaſure, uſe all means that may be thought of, thou canſt not keep thy life from fading, thou canſt not keep death from invading: ſtay within doors,

doors, death comes to thee: be without doors, there it meets thee: art thou ſtanding, death ſtands nigh thee: art thou running, death runs by thee.

Trouble not thy ſelf to gain unquietneſs: ſeek not with greedineſs a vaſte eſtate, but having enough be contented: what needs any more? the competent eſtate is of all others the moſt comfortable, the leaſt carefull, too high to be trod on, and too low to be ſhouldered is growth ſufficient; yea, it is the beſt height.

A Shepheard will defend his Sheep from the Wolf: but when the Lion comes, he leaves the Flock to ſave himſelf.

Every good work, and every good word proceeds from God the univerſall goodneſs: no man can ſpeak any good with his tongue, no man can do any good with his hands, which God hath not firſt infuſed into the heart, which God hath not firſt by his Spirit directed. Evil I ſpeak, and evil I do through mine own corruption;

corruption; evil I speak, and evil I do through the worlds provocation; evil I speak, and evil I do through the devils temptation: but if good I speak, if good I do, it is by Gods motion, it is by Gods direction. O Lord I am sinful, let thy mercy forgive me. O Lord I am weak, let thy power support me. O Lord I am foolish, let thy wisdom instruct me.

The poor mans labour should be the rich mans usury; and the rich mans imployment the poor mans living: if the Law will not suffer the poor to beg, the rich should be ordered to make them allowance sitting to live by: if the Law will not suffer the poor to be Inmates, the rich should be ordered to build them houses, that their means may attain to; when rich men build for their own pleasure, they should also build for poor mens necessities; great and small houses should be mixed together, that rich and poor may dwell together, the better to supply and help one another: for as the poor cannot live without the rich, so the rich cannot live without the poor. God maketh both, for both are needful;

full; the poor are the labourers to do the work; the rich the Work-maſters to ſet them to it: and if poor men labour, and do rich mens work, rich men in juſtice ſhould allow them a living: they are not to work and ſtarve; for their labour rich men in juſtice ſhould allow them a dwelling; they are men like others, and have Gods image, they may not be expoſed unto the open air.

It is certainly true, there is but one God; ſo there can be no more then one true Faith concerning God: That Religion ſhould differ is therefore unfitting, if it might be otherwiſe; yet if difference were not, there would ſcarce be Religion; for ſuch is the froward diſpoſition of man, that if none did oppoſe, he would ſcarce continue to agree with himſelf; and if controverſie ended, and ceaſed to be hot, zeal alſo would end, and ſoon wax cold: for a mans diſlike to a contrary opinion doth more confirm him, to like of his own, then all mens judgements and opinions whatſoever with him agreeing.

He

He that judgeth of a mans weakneſs by the ſtillneſs of his lips, or of a mans ability by the noiſe of his tongue in any act to be done, ſave onely of ſpeech, may judge amiſs; for many a man that can ſpeak but little can perform much; and many a man that can prattle much, can perform but little.

As a fair Porch to a ſluttiſh Houſe; ſo is a comely Perſon with baſe conditions.

He that wrongeth another, wounds his own ſoul; but he that doth right, God will reward him.

He that takes from the needy ſhall receive a curſe; but he that giveth to the poor ſhall gain a bleſſing.

This is a cuſtome, none more general, all men are forward to condemn one another, but no man takes care to amend himſelf.

Fret not thy ſelf at Women, Fools or Children; for in ſo doing, the wi

wilt ſhew thy ſelf to be one of them.

There is a fooliſh generation that deſire praiſe, yet want deſert: and there are wiſe people that deſerve much, yet ſeek not commendation.

Every Fool thinks he hath wit, and grows proud; but a wiſe man doubts of his own wiſdom, and is truly humble.

Anſwerable to thy trimming let thy houſe be ſuited, with a decent family, competent diet, and fitting entertainment: if a table be wanting to thine own bravery, thou makeſt but a ſhew of what thou art not; thou ſeemeſt a man, yea, a man to be honoured; thou art but a Puppet, a fool to be laught at.

Wealth and Health do well together, the one provides meat, the other a ſtomach; as good no meat, as no ſtomach to eat it; and as good no ſtomach, as no meat to feed it.

He that begins proudly ſhall end poorly; but he that is humble and diligent in his calling obtains a bleſſing.

Early riſing is good and profitable, it not onely preſerves, but increaſeth the eſtate, both of inward knowledge, and outward riches: a man gets neither wealth, wiſdom, nor worthip by lying a bed; but early riſing affords them all.

To the rich there is a continual plenty, and to the poor a continual dearth; nothing is dear to thoſe that have money enough; and nothing is cheap to them that want it.

The world is full of miſery, and likely ſo to continue; thoſe that can help, will not for want of a heart, thoſe that would help, cannot for want of ability.

To a quiet minde, and gentle diſpoſition troubles are eaſie; but to a froward heart, and perverſe condition all things are troubleſome.

He that hath a Stock, but no Trade to imploy it, hath a left hand to hold with, no right hand to work with: his Stock will waſte: he that hath a Trade, but no Stock to mannage it, hath a right hand to work with, no left hand to hold with; his Trade may fail him: but he that hath a Trade and a Stock together, hath both hands perfect; he is able to work, and hold his materials; he may mannage his Trade, and imploy his Stock to a good advantage: he that with a Trade and a Stock cannot thrive, has a bad wit, or a grievous bad fortune.

Nothing that may be learned of Law, Phyſick, or Divinity, ſhould be kept from any man willing to know it: but as it is meet that thoſe Sciences be the more particular ſtudies and profeſſions of ſome for the common good, ſo it behoveth, that generally they be known, and exerciſed by all, in what conveniently they may, for their own private neceſſities. Every man ſhould be a Lawyer for the peace of his life, and ſafety of his eſtate: every man

ſhould

should be a Physician for the government of his body, and ordering of his health: and every man should be a Divine, for the behaviour of himself, and care of his future being.

Young mens wits are very quick, but they want seasoning: old mens wits are somewhat slow, but they are well tempered.

Great Towns, Cities, and other Fairs, and Markets are of so much necessary use for the Commonwealth, that they cannot well be wanting: the Countrey (indeed) provides for all; but those are the places that readily make a distribution to every one.

The duty of rich men is to relieve the poor: but the world (alas) is all over a tyranny of the rich oppressing the poor; they will be sure to provide the best for themselves, but the poor shall pay for it to their utmost abilits.

(B) Much knowledge makes not a fool wise; much strength makes not a Coward

ward valiant; much wealth contents not a covetous man; nor great poverty humbles a proud man: But a fool will be a fool, had he knowledge like *Solomon*: a coward will be a coward, were he as strong as *Sampson*: a covetous man will be covetous, had he wealth like *Cressus*: and a proud man will be proud, were he as poor as *Job*.

Not a Beaver on thy pate, nor a Sword by thy side, nor Roses on thy shoes, nor a Cloak to thy heels, nor a Coat to thy hips, nor any other time-fashioned dressing will make thee one jot the better man; these indeed will shew thee more apparently proud, but godly behaviour, sober living, vertuous actions, these are things that set forth thy goodness: these are the things that make thee more worthy.

Train not up thy childe in the foot-steps of pride, lest thou utterly spoil him: if thou makest him rich, he will soon be proud, but hardly good: if thou makest him proud, he will soon be bad, but hardly rich.

So

So to thy friends, ſee thou give entertainment, that thou weary not them, nor tire out thy ſelf: have them oft at thy table with a diſh or two for comfort and delight, but never provide ſuch exceſs of fare, as to make it a buſineſs.

It is not good to ſpend all whileſt we are alive, leſt ſo doing we want when we are dead: he that hath children, muſt not onely care for his own livelihood and theirs, whileſt he is here, but for their livelihood alſo after his death.

Do good to glory, and glory to do good: but prefer the latter before the former, as the pureſt Gold before the baſeſt mettal: he that doth the firſt, may pleaſure others, ſhall not profit himſelf: but he that doth the laſt is a friend of God, and hath God his friend, who will ſurely reward him.

Drunkenneſs and Covetouſneſs are much alike, the more men drink, the more is their thirſt: the more men gain,

gain, the leſs they are ſatisfied; when once they have too much, they never have enough.

We all have faults, but we know not how to mend them; and the moſt men want wit, to do as they ſhould do; but every man has too much to be adviſed.

Though a fool be even empty, and know but little, yet he is ever proud, and ſcorns to be taught.

Is a Turk of a ſober and charitable diſpoſition? I honour the man, but I like not his Religion: is a Chriſtian uncharitable, or his life uncivil? I honour his Religion, but I like not the man; the former doth appear as a man of great worth in beggarly cloathing: the latter as a perſon of baſe condition in prince-like apparel.

He that ſayes but little, payes it with thinking, and thinks what he liſts without controulment: but he that ſayes much, ſayes oft-times too much, and

ſmarts for his labour: he that has his brains in his tongue is the louder man: but he that has his tongue in his brains, is the wiſer man.

Let thy ſpeech be ever with moderation, let it not be much, but enough to the purpoſe: a word ſpoken in due ſeaſon, is like unto ſeed ſowen in due ſeaſon, both may be fruitful: but impertinent babling neither becometh the ſpeaker, nor profits the hearer: much talk in a man is no proof of his wiſdom, it rather diſcovers his folly and weakneſs; a wiſe mans thoughts go before his words, but a fools mouth is ever running; a fool throws about his words without care, but a wiſe man conſiders before he ſpeaketh.

Sorrow doth teach a man of underſtanding; but mirth deſtroyeth the ſoul of the ſimple.

The afflictions of the godly make for their good; but the pleaſures of the ungodly are as ſo many ſnares for their own ſouls.

We

We are all poor Chickens ever ſcambling, and ſcrambling for the things of this life, till at laſt comes the Kite and ſweeps us away: we are all ſilly worms, ever creeping about, and ſucking theſe earthly vanities, till at laſt deaths foot treads us faſt to the ground.

Is thy Debtour in priſon ſcarce able to live? Why doſt thou detain him? How is he able to give ſatisfaction? If not in compaſſion to him for his wants, (which well ſhould be thought of) yet at leaſtwiſe diſcharge him in point of diſcretion for thine own advantage. Be not cruel to him, be not croſs to thy ſelf: if he have but his liberty, hope will ſecure that in time he will pay: (yet rather forgive him) If he ſtill be ſhut up, what can be expected from him that has nothing, and nothing can come by.

Pride feels neither heat nor cold, but the body is the worſe for it, and the ſoul is not the better.

The thirſt of a Drunkard, the appetite of a Glutton, and the luſt of a wanton, are eaſily ſatisfied; but their greedy deſires are ſoon renewed, their wills and affections remain unſatiable.

He that undertakes to hug with a Bear, had need to be a ſtrong man; and he that undertakes to make a fool wiſe, had need to be wiſer then ever was *Solomon*.

C3 We all of us do fear to dye an ill death, but few (alas) do care to live a a good life.

It is very neceſſary that there ſhould be darkneſs as well as light, that there ſhould be ignorance as well as knowledge: If there were no folly, how could wiſdom be ſeen, if there were no errour, truth were not ſo glorious.

All things by their contraries are beſt diſcerned; the benefit of light is beſt known by darkneſs; the benefit of health is beſt known by ſickneſs; the benefit of plenty is beſt known by want;

he that hath ſeen no folly, cannot be wiſe; and he that never knew the baſeneſs of of vice, cannot truly conceive of the noble worth and excellency of vertue.

A Giants coat becomes not a Dwarf, nor a ſpacious dwelling a ſmall Family.

Curious Gardens are unfit for Swine, ſo is great Wealth for a fools poſſeſſion.

A rich trapping is not meet for a Pack-horſe, neither coſtly raiment for mean people.

Content is worth a million, he that has content has enough; he that has more then enough, is ſtill in want.

A comely Woman, though ſhe pleaſe the fleſh, if ſhe be not good, ſhe will vex the ſpirit.

A Husband and Wife ſhould be both Yoke-Fellows; where the Husband

draws one way, and the Wife another, they will ſoon draw all in pieces.

Keep company with the beſt, yet refuſe not the worſt: a Pearle ſometimes is found in a Dunghil.

Induſtry, Patience, and Perſeverance overcome many difficulties.

Wouldeſt thou paſs through this life with the leaſt auxiety? Be rather a ſervant, where thou mayeſt be provided for, then a Maſter of others: when thy means will not bear it, the firſt, though a bond-man, is free from care; the laſt, though a free-man, is bound to trouble.

Let Religion be thy food, as well as thy cloathing, elſe warming thy body, thou wilt ſtarve thy ſoul, he is not holy that wears it in obedience to man, but he that feeds on it in faith to God.

Though Juſtice be pictured without eyes, as ſeeing none, yet ſhe is ever ſuppoſed to have large ears, to hear all: for

ſuch

ſuch is her office, ſhe muſt judge the party by hearing the cauſe, not judge the cauſe by ſeeing the party; ſhe muſt know no mans perſon, all; but the cauſe is to be unknown to upright Juſtice.

A little is enough to a well tempered minde, but to thoughts immoderate even all is too little: theſe yet would have more, had they many miles; the former deſires but a few acres: a whole world contents not *Alexander*, a ſorry tub ſufficeth *Diogenes*.

He that poſſeſſeth a competent eſtate, is neither a drudge of the Kitchin, nor a Lord of the Parlour, but one that may freely ſit down in the Hall; for whom the latter takes care, and the former labours, whileſt he himſelf is at peace, and quiet without either much care, or much trouble.

Rich Honeſty ſet in honeſt riches, is a Jewel worth a Kingdom; and he that wears it, deſerves a Kingdom.

A poor man ſometimes attains to be rich; but he findes he poſſeſſes gray hairs with his riches.

The inſide of the purſe is better then the outſide of the perſon; he that hath the inſide may ſoon have the outſide; but he that hath the outſide cannot alwayes have the inſide.

Not ſaying, but doing is the proof of a man; good words (indeed) do ſhew what we ſhould be, but our deeds do ever ſhew what we are.

If a Preacher live not according to his Doctrine, he mars as faſt as he makes, and throws down as faſt as he ſets up; he that preaches well, and does ill, what he piles with the tongs, ſpreads abroad with the fork; what he kindles with the bellows, doth quench with the bowl; what he builds with his hands, puſhes down with his feet.

Art thou before others in place or riches, it is a foul ſhame to thee, if thou goeſt not alſo before them in goodneſs.

Let

Let thy carriage be ſo tempered, that it may pleaſe others, and not diſpleaſe thy ſelf; let it be with gentleneſs not without auſterity; let it be with auſterity not without gentleneſs: the mixture of both will keep thee upright, either of them apart will unequally poize thee; he that is too rigid may live by himſelf, none will regard him; and he that is too eaſie, may have company enough, but ſhall ſoon be abuſed.

Haſt thou better gifts then another man? deſpiſe not him therefore, but give God thanks, whoſe creatures we are all: God might (had he pleaſed) have given to him, and not unto thee; yea, and yet (if he pleaſe) he may take from thee, and give unto him.

Poverty is a chain that keeps back deſert, but riches is a key that readily opens to every preferment.

He that ſpeaks much is not more wiſe, but he that ſpeaks enough to the purpoſe.

We all see our own vanities, and we all sometimes do sharply reprove them, and yet notwithstanding all this, we are wanting of power to wean our selves from them.

Know a wise man by his deeds, mens words oft-times are not their own.

He is not onely cruel that takes away life; but he also that unjustly takes away that which should maintain life.

Experimentall Wit is the best Wit, but it costs dear.

Have we all things at will? we wax proud, and forget God; have we nothing to content us? we become desperate, and forsake our selves; God leaves us to want, that we may see our own weakness, and look up to heaven; God gives us supply, that we may see his greatness, that we may see his goodness, and not fall down to hell.

Prosperity layes open the nature of affection, adversity conceals it; adversity sets

ſets forth the meaſure of patience, 'tis not known in proſperity.

Fulneſs makes us dull and lazie, need ever ſharpens the wit, and ſets us all to work.

Seldom times is a man compleat in judgement, will, and memory, but in ſome, or all, is lame or wanting: if his judgement be good, his will is bad, or elſe his memory, if not both: if his memory be good, his judgement is bad, or elſe his will, it may be both: if his will be good, his memory is bad, or elſe his judgement, perhaps both: yea, moſt men want the good in all; but he that poſſeſſeth a ſound judgement, a ſtrong memory, and a will that is good; he indeed (if ſuch can be found) is the very man of men.

Learning is not good, nor bad in it ſelf, but a thing indifferent; it enables a good man in that which is good; it ſtrengthens a bad man in that which is evil: I could wiſh to be learned and good together, that I might be great in knowledge, and rich in goodneſs:

but

but wanting ability to be both, I had rather be good, and not learned, then learned, and not good. A good man without learning is heavens gem, though unpoliſht: and a wicked man with much learning is but hells traſh with a beautified outſide: a rough Diamond is of more price then a ſmooth counterfeit: and though a good man learned be the beſt of men, yet an unlearned Saint is far better then a learned Devil.

A riotous maſter is not to be pitied, for he pities not himſelf: and a poor wretched ſaver deſerves not love, for he bears not love either to God or man.

The rich Miſer is a moſt miſerable poor man, as good no meat, as no ſtomach to eat it: and as good no wealth, as no heart to uſe it.

There is no continuall abode in this world, but an end is ſet to all our beings: there is a birth, a growth, a maturity, a decay, a death to every creature.

There

There is both humble riches and proud poverty: much riches makes not ſome men proud, nor doth great poverty humble others.

Deſpiſe not the dirt, from thence we receive both food and raiment: nor the Plough nor the Cart, by them are maintained the Crown and the Chariot, durty muck yields dainty morſels, but too much cleanneſs brings forth leanneſs.

As a penny ſaved is better then a penny ill ſpent; ſo a penny ſpent is better then a penny ill ſaved; a penny ſaved is a penny got, but a penny ill ſaved is a pound loſt; and a penny ſpent is a penny loſt; but a penny well ſpent is a pound gotten.

Wouldeſt thou live in health, and preſerve thy ſtrength, and thy abilities of nature: let natures need provoke thee, do not thou provoke nature.

He that will have a wholeſome houſe, muſt keep his door, his porch, and his entry clean; his kitchen, his cloſſets, and his

his other rooms clean; his ſink, his gutters, and his yard clean; and he that would have a healthful body, muſt keep the like parts of his body clean.

To be aſhamed of ſin, is to cover a mans Leproſie; but to boaſt of ſin, is to be proud of ſcabs: the man that falls down, and repenteth him of his ſin, earth pities, heaven forgives, hell has no hope of: but the man that ſtands up, and glories in his wickedneſs, the earth is aſhamed of, heaven deſpiſes, hell gapes for.

'Tis baſe to ſin, worſe to delight in it, but to boaſt of ſin, or to glory in it, is of all things the moſt filthy, and odious in the ſight of God and man. Our firſt Parents *Adam* and *Eve* ſinned; but as they hid their nakedneſs with fig-leaves, ſo they covered their ſin with ſhame, therefore the Lord ſpared their lives, although he puniſht them for their ſin. But the Sodomites ſinned, and gloried in their wickedneſs, therefore the Lord had no compaſſion on them, but utterly deſtroyed both them and their

their Cities with Fire and Brimſtone.

Is a ſinner truly humbled and grieved for his ſin? Be not thou exalted to grieve him with reproach. For whatſoever thou art, know this, there is but one God, one Judge, one Saviour, both of him and thee.

Take heed to thy ſelf, be not more cunning then righteous, for be thou well aſſured God liveth, and he is truly righteous; and though men are not able to finde thee out, becauſe thou art wary, yet God ſeeth thee more apparently then thou canſt any wayes hide thy ſelf obſcurely.

He that has learned all things, wanting humility, has much knowledge to little good purpoſe: To be proudly learned, is to be deviliſh ſubtle; but to be humbly learned, is to be heavenly wiſe.

He that will do no courteſie, is unfriendly, but he that does all whatſoever

ever is required, is more friendly to others, then wise to himself.

He that is over frugal, shall ever be poor; and he that is over liberal, shall never be rich: but he that is frugall, liberal, and liberally frugal, though he distribute much, shall want nothing.

He is a loving father, not a wise man, that cares not though he damn himself to hell, so he makes his children to be great on earth.

A little Wealth honestly gotten will be lasting to thee and thine: (Gods blessing goes with it) but
What a Father hath got by knavery,
The Childe full soon doth spend in bravery.

A good man has a moderate care to provide for his children, but he is a fool that tires out his feet to set his son on horse-back.

To give away all is madness, to part with nothing is unkindeness; he that doth

doth the former is his own foe; he that doth the latter is no mans friend.

Some men ſo greedily hunt after gain, toiling in the day, dreaming in the night, caring in both, as if they were born for no other end, but to moil like ſlaves, and heap up riches: and ſome are of gain ſo exceeding careleſs, eating and drinking, loitering and lazing, ſporting and playing, as if the end of their being were to live at eaſe, and take their pleaſure. A moderate care is good and commendable; immoderate care, and careleſs ſecurity are neither of them good. He that cares with diſcretion ſhall have profit with pleaſure, and pleaſure with profit; he that cares too much ſhall have pain and ſorrow, but no comfort of his labours; and he that cares too little, may have pleaſure for a time; but before he is aware ſhall have nothing to comfort him.

To confeſs our ſins to Almighty God is to open our wounds, that the Phyſician may cure them: but to confeſſe our ſins to ſinful man, is to wound our ſelves

ſelves worſe, or to infect other men with the ſame diſeaſe.

Money is the coin of earthly Princes, a dead coin of mortal men, but children are the coin of the King of kings, a living coin of the eternal and ever-living God, the God of heaven, the God of earth, the God of all that ever was, is, or ſhall be; mans coin bears mans image, on Gods coin God hath ſet his own moſt glorious image.

He that has a vaſte eſtate hath a burthen on his ſhoulders, but he that hath not ſomething over, has ſhort of enough.

Let thy goodneſs exceed thy greatneſs, rather then thy greatneſs thy goodneſs; greatneſs may make thee be feared amongſt men, but never beloved, unleſs with thy greatneſs thou alſo haſt goodneſs. Art thou great, and not good? men through fear will ſeem to love thee, but in their hearts they will truly hate thee; many a great man is bleſt with the tongue, when in the heart he is curſt bitterly.

There

There are three ſorts of Gravities amongſt Men, Gravity in Years, Gravity in Manners, Gravity in Eſtate; which may otherwiſe be tearmed Gravity of the Body, Gravity of the Minde, and Gravity of the Purſe; and of theſe three, though Gravity in Years ſhould be the beſt, and Gravity in Manners is the beſt, yet Gravity in Eſtate, as accounted the beſt, has place of all.

So carry thy ſelf towards thine Enemy, as ſuppoſing in time he may be thy Friend; ſo towards thy Friend, as ſuppoſing in time he may be thine Enemy; if thou truſt not thine Enemy, becauſe he is thine Enemy, yet uſe him courteouſly; if thou truſt thy Friend, becauſe he is thy Friend, yet be wary of him.

When the Fleſh is ſtrongeſt, the Spirit is weakeſt; when the Fleſh is weakeſt, the Spirit is ſtrongeſt: a young mans Fleſh overcomes his Spirit, but an old mans Spirit overcomes his Fleſh.

No Art can alter a crooked body, nor any Inſtructions a wrong minde, but a ſtreight

streight body is easily ordered, and a good disposition, though it want the forme, cannot want the substance of honest behaviour.

If Anger be a madness (as it seems no other) then a froward person, for the most part, is mad; for he is seldom but angry.

There is no labour to the labour of idleness; it wearies the Soul and diseases the Body, through want of imployment; and there is no idleness to the idleness of labour, in a foolish action, it wearies the Body and diseases the Soul, through base imployment.

There is no peace to the peaceful Conscience; in greatest war that peace abideth, that peace refresheth, and there is no war to the war of the Conscience, continually accusing, in greatest peace, that war assaulteth, that war molesteth.

There is no Cordial to the Cordial of Sobriety, it preserves the health

giveth rest; and there is no Poison to the Poison of Luxury; it fills with disease and torments the spirit.

O the joy that's in health and soundness of body, they give a stomack and freedom to eat of the blessings of God ordained for food in a competent measure whatsoever is desired: and O the great misery of sickness and disease, they not onely torment with their own anguish, (which is too too grievous) but they oft take away the stomack from eating, that nothing it likes of, if not, yet they stint it to wearisom diet, and binde it to take those potions of Physick, that are odious and loathsom.

Through much folly men are made wise, and great sorrow giveth instruction: he that's come safe to the haven of Wisdom, hath first had his passage through the gulf of Folly; and he that is fraught with abundance of Knowledge, hath first undergone much sorrow and labour.

Do the Poor steal for want of food? the

the rich are too blame in not giving them ſuccor; God daily gives to comfort all with great abundance, but faithleſs man, but graceleſs man ſo ill divides it, that ſome have all, ſome ne'r a whit.

There cannot be a drunken Saint, yet there may be a ſober Devil; the former may in time amend, but little hope is of the latter; the good ſpirit doth weaken more the baſe body; the ſober body adds more ſtrength to the baſe ſpirit.

Gluttony, drunkenneſs, and diſhoneſty of the body are grievous ſins, that defile the man with noiſom foulneſs, yet they ſavour but of earth and humane infirmity, ſo there is hope of amendment: but a proud heart, an unpeaceable diſpoſition, a malitious ſpirit, a covetous, cruel, and uncharitable minde are inherent filthineſs, that ſavour of Hell and the Devils malignity, and theſe being ſuch they will hardly be changed.

It is fit for a man to go like himſelf, but better to go below himſelf, then above his betters: if a man go below himſelf, what

what he loſes in Credit, he ſaves in his Purſe; if above his betters, his Purſe and Credit may both crack for it.

Pride and folly go ever together, but wiſdom with pride holds no ſociety: there was never yet a wiſe man proud, there was never proud man but a fool.

The more that a man attains to be wiſe, the more he diſcernes his own folly: this ſurely makes a wiſe man humble; but the leſs knowledge a man has, ſo much the leſs he knows himſelf: no marvel then if pride doth ſwell him; young men are more proud for their ſmall underſtanding, old men are more humble for their great experience.

The body feels not his own weight, the eye ſees not its own web, vice perceives not her own foulneſs: the covetous man thinks not himſelf covetous, but truly frugal; the prodigal man thinks not himſelf prodigal, but truly liberal; the man of proud carriage thinks not himſelf proud, but grave and diſcreet; the man that is baſely ſubmiſſive, thinks

thinks not himself basely submissive, but humble and curteous: So vice conceiving it self a vertue, abandons vertue as a meer vice; the covetous man abandons liberality, as prodigality; the prodigal man abandons frugality, as covetousness; the man of proud carriage, abandons humility and curtesie, as base submissiveness; and the man that is basely submissive, abandons grave and discreet carriage, as foolish affected pride, and austerity.

Use the Serpents wisdom, not to offend others unjustly, but justly to defend thy self, and thy neighbour as thy self; be wise in this, as is the Serpent; be innocent in that, as is the Dove.

A proud person out of his dress thinks worse of himself then any that sees him; a proud person in brave apparel, holds himself better then God ever made him.

He that has a busie head, can never have a nimble tongue; where the brains are working, the tongue lies still; where the tongue runs, the head is idle; he that

speaks

ſpeaks much ſuddenly, conſiders but little diſcreetly; and he that is evermore venting his wit, but ſeldom or never doth ſet forth his wiſdom.

Let not the Court envy the City, nor let the City envy the Court; happy is that Kingdom where both do proſper. The flouriſhing Merchant makes a flouriſhing Gentry, the flouriſhing City a flouriſhing Court, and both are helpful each to other; the power of the Court defends the City, the riches of the City ſupplies the Court; this is the fleſh, that is the ſinnews: the Countrey the bones of the Body Politique; and the bones are the veſſels that hold the marrow of ſtrength and nouriſhment.

Take heed by all means of fond affection, it's near and dear, but full of danger; it blindes the eye of ſound judgement, it darkens the light of true underſtanding, and it's ever the ſubject of foul abuſe: yea, it's eaſie (alas) to abuſe affection, for affection helps to abuſe it ſelf.

A rich man liberall enjoyeth his wealth, and enjoyeth himſelf: a rich man prodigal loſeth himſelf, and loſeth his wealth: a rich man miſerable poſſeſſeth not his wealth, but his wealth poſſeſſeth him.

When the ſink runs, the houſe is the cleaner; when the ſink is ſtopt, the houſe is unwholeſome: even ſo it is with mans body, the paſſages open, the health is preſerved; the paſſages ſhut, diſeaſes follow.

Adverſity humbles ſome, but not all; and Proſperity puffs up ſome, but not all: I have ſeen a man humble in adverſity, and proud in proſperity; I have ſeen a man humble in both, and I have ſeen a man humble in neither, ſo various is the condition of mankinde.

A bad nature is oft-times hid, at leaſt kept in through fear of puniſhment, or fear of loſs; but the reſtraint being gone, it ſoon breaks forth, and ſhews it ſelf. Many excellent ſervants when they come to be maſters, do prove ſtark naught;

naught; and many good children in outward appearance, (their Parents alive) their Parents dead, and the eſtate and power in their own hands, are found ungracious.

Be courteous, loving, and friendly to all men, for ſo it becomes thee; yet ever let diſcretion go along with thy love, leſt by being too much a friend unto others, thou prov'ſt in the end a foe to thy ſelf.

If a man will but once go the ſame way, he ſhall never know what way he goes; if but once perform the ſame work, he ſhall never make a perfect Workman; if but once read the ſame thing, he ſhall ever profit by his reading: but by going again the ſame way, he ſhall know it the better; by doing again the ſame work, he ſhall do it the better; by reading again the ſame thing, he ſhall minde it the better. Repetition is like the ſtroak of a hammer, every ſtroak ſtrikes the nail in further, till it comes to the head; and every repeating makes faſter and faſter the things

repeated, till it ſettles them wholly and firmly in the memory.

Wiſe men regard not to hear of their worth; Children and Fools love to be praiſed.

Let a rich man live like a rich man, let a poor man live like a poor man, let every man live as becometh himſelf, let no man ſpend all, if he may with conveniency ſave ſomewhat; wretched is that man, whoſe exceſs makes him want, when a little frugality would have made him abound. To ſpend all may be pleaſant, can never be profitable; but to ſave a little every day will amount to much one day? For a rich man to live after the rate of a poor man, is unthankfulneſs to God, and abſurd baſeneſs; for a poor man to live after the rate of a rich man, is fooliſh pride, and the way to beggary.

Nouriſh acquaintance as much as thou mayeſt to advance thine eſtate, but not to wrong it: In every Profeſſion a mans acquaintance is his chief upholder.

Haſt

Haſt thou none? thou mayeſt ſit ſtill for all thy cunning: the more thou haſt, the more thou ſhalt thrive, if thou rightly doſt uſe them: yet may thy acquaintance little or great, unleſs thou beeſt careful, quite undo thee.

Take heed of thine enemies, is a needleſs Precept: every creature that has but ſenſe takes heed of his enemy; much more will man the chief of all, endued with reaſon: But take heed of thy friends, is a Precept of note fit to be thought on: no man knows a friend, but he that tries him: and but few friends there are of many that ſeem ſo; therefore to be ſure take heed of all.

It becomes Age to be adorned with Gravity; and Youths beſt decking is modeſt Behaviour.

An ill diſpoſition takes all at the worſt; but a good ſpirit judgeth charitably.

As God hath given man ſeveral ſenſes, ſo to every ſenſe he hath alſo ap-

pointed ſeveral objects to mans great benefit, comfort, and contentment. To the hearing he hath appointed ſeverall ſounds, voices, and tunes: to the ſeeing ſeveral forms, colours, and beauties: to the feeling ſeveral touches: to the ſmelling ſeveral odours: and to the taſting ſeveral ſapours, that man being ſatisfied and delighted by them, may with a joyful and thankful heart look up to him the All-creatour, praiſing and glorifying the greatneſs of his Name for thoſe bleſſings beſtowed upon him in ſo wonderful variety. To him therefore the all-knowing, powerful, good God, be all honour, glory, praiſe, and thankſgiving, both now and for evermore. Amen.

Sullied Beauty is better then beautified Deformity; and a good ſpirit in rags better then a bad ſpirit in robes: yea, the moſt crooked body with a right minde, doth far excel the comelieſt perſon of a crooked diſpoſition.

Comelineſs and Beauty adorn the bo-

dy,

dy; Learning and Experience inform the underſtanding; but Grace and Vertue ſurpaſs them all: by theſe the will is rightly ordered.

A wiſe man doubts of his own wayes, but the deeds of a Fool (in his own opinion) are all excellent.

To be too late wiſe, is to be too ſoon a fool; for that wiſdom never profits which ſees a mans folly hath bred a miſchief beyond a remedy.

The cure of one diſeaſe brings on another; and a Medicine to the Malady, is oft-times a poyſon to the Party.

Give not thy ſelf to immoderate drinking of ſtrong drink, it beſots the underſtanding, and conſumes the eſtate. In goes the wine, out goes the wit, and away goes the money.

If thou wilt ſhew thy ſelf truly worthy, let not proſperity lift thee up, nor yet adverſity caſt thee down; think in

proſperity (as thou art a man) thou art no more then he that's pooreſt: think in adverſity (as thou art a man) thou art as much as he that's richeſt. Mens poverty or riches may be more or leſs, yet every man is a man, and every man is but a man.

Have a care that thy belly be not bigger then thy purſe; eating and drinking are great conſumers.

Delights are coſtly, and pleaſures waſte time, ſet not thy heart too much upon them: abundance of pleaſure brings abundance of ſorrow; but the end of labour is rejoycing.

Why ſhould vain man be proud of his wealth? Why ſhould he ſcorn his poorer Brother? they both are made of one mould: a mould (alas) of poor condition, and differ onely in their weight, not in their matter; the rich man is heavy durt, the poor man is light durt; the rich and poor are both but durt.

Haſt thou done a worthy act, thank God who gave thee ability; be not proud, it is not thine, but Gods doing.

If it be in good, it is better to perform then to promiſe, better to do, then to ſay; if it be in evil, it's bad to promiſe, but worſe to perform; bad to ſay, worſe to do.

Children muſt be under the correction of the rod; men muſt be under the correction of the law: Parents and Tutours muſt govern by the former, but Princes and Magiſtrates ſhould rule by the latter.

When thou eateſt and drinkeſt, eat and drink with moderation, not with exceſs; moderate eating, and moderate drinking doe comfort nature, and preſerve the health; but exceſſive eating, and exceſſive drinking, do burthen nature, and deſtroy the health.

Age is more coſtly then Youth, but

Youth is more prodigal then Age. Age needs more, but Youth ſpends more.

The body is young, and the body is old, it corrupts and decayes, becauſe it's a body; but the ſpirit is neither young nor old; it's ever the ſame, becauſe it's a ſpirit.

A wiſe man though rich, is humble to all men; but a wealthy fool takes ſtate upon him.

The filling of the belly empties the purſe, diſeaſes the body, and dulls the wit; but a ſpare diet encreaſeth riches, preſerves the health, and quickens the underſtanding.

It's a more manly part to forgive an injury, then to revenge it: he that does the latter, loſeth himſelf: he's overcome of his own paſſion: he that does the former, doth conquer himſelf, and certainly that's the moſt noble conqueſt.

It's nor good nor profitable in many caſes to truſt thy ſelf with thy ſelf; in caſe

of

of conſcience, inquire of the Divine; in caſe of health, adviſe with the Phyſician; in caſe of juſtice, conſult with thy Lawyer: he's no wiſe man, (whatſoever he thinks) that ever truſts to his own judgement.

Does a man not acknowledge his father or mother, becauſe they are poor, and he rich? does a man diſdain to confeſs he was poor, being grown rich? God ſurely will never acknowledge that man, God ſurely will never love that man, though he be rich.

Learning and Experience are ſeveral things, yet both conduce to the furtherance of Knowledge: Learning is that Knowledge, that a man obtains out of the obſervations of other men, either by reading their works, or by inſtruction from themſelves: Experience is a knowledge that a man gains by his own obſervation, and not at all from other mens documents. Some there are that have great Learning, but ſmall experience; and ſome alſo that have much Experience, but little Learning; and both theſe

may

may fail in moſt things: he that hath neither Learning nor Experience, is a meer ignorant man: he that hath Learning without Experience, or Experience without Learning, is a man of unperfect knowledge: but he that is ſtored with ample Learning, and ample Experience, is a man of great judgement.

In evil things ſpeak nothing, do as little: in good things ſpeak much, and do much, yet rather ſpeak leſs, and do more, then ſpeak more, and do leſs; many good deeds, and a few good words, are better far, then many good words, and but few good deeds; outward ſpeech in good things, is but the colour and ſhadow of goodneſſe, perhaps where none is: but performance of good, is the very body and ſubſtance, the very heart and life of goodneſs it ſelf.

It is a hard matter to give eyes, or ears, or a right underſtanding to a ſettled affection, yet all theſe affection hath need of: affection is blinde, ſhe

ſees

ſees no faults: affection is deaf, ſhe hears no complaints: affection is ſimple, ſhe perceives no errours: affection is willful, ſhe will not be adviſed; affection is eaſie, ſhe will be abuſed: affection (alas) is her own foe, in all things ſhe helps to abuſe her ſelf.

Some are awake being faſt aſleep, their care is ſo much: and ſome are aſleep being broad awake, ſo little they care. *Alii dormientes vigilant, alii vigilantes dormiunt.*

It is altogether unpoſſible for a man to be an Atheiſt: for though he may eaſily doubt what God is, (becauſe he is unſearchable) yet he cannot but fully know that there is a God. If he have eyes he may ſee it: if he have ears he may hear it: if taſting, ſmelling, feeling, by every of thoſe he may well perceive it; yea, if he have but life and underſtanding, he cannot but conceive it. God is every way without him, and in every part within him; without him in the other creatures, and within him, even in man himſelf, God doth moſt plainly appear. Can I take

take notice of the creatures without in their ſeveral ſhapes, beauties, and qualities, and not confeſs that there is a God who hath made them? Can I take notice of my ſelf in the ſeveral parts and faculties of my ſoul and body, and not acknowledge that there is a God, who hath made me? All things that come by chance are confuſed, and without ſettled form; but where we ſee moſt beautious pieces, we cannot but judge, that ſome excellent Workman is the Authour and Finiſher of them. There is a way (indeed) of generation in the creatures themſelves, the means by which God is pleaſed to work: but the cauſe and effects thereof are onely of God himſelf, the ſole Creatour of all things, and nothing of them is either of chance, or of the creatures will.

Great wits are ſubject to great ſins, and great good in man is commonly mixt with greater evil. God ſuffers him to fail, God ſuffers him to fall, to ſhew unto him that he is but man; to ſhew he hath all his good from God.

I will not trouble my ſelf curiouſly to ſearch what God is, or what mans ſoul is, but will reſt my ſelf ſtedfaſt upon this general Faith, That God ſurely is, becauſe every way I ſee him in his works: That he is Unity in Trinity, and Trinity in Unity, becauſe I have it ſo in his Word, that he is eternally living, and that all things living and moving have in him onely their life and motion; that he is the all-wiſe Creator, Governor, and Diſpoſer of all things, and the univerſal, infinite, and eternal being of all beings, beyond other comprehenſion, but in himſelf alone; and that the ſoul of man is a moſt excellent creature of that wonderful Creatour, and a finite, yet everlaſting being in that infinite, and eternal being, living and ſubſiſting; but what manner of being God is, or what manner of being mans ſoul is, are things too too immenſe for mans thoughts, too too intricate for mans expreſſion; every man in the world may attempt to finde it, but not all men in the world ſhall ever effect it: for great and exceſſive have been the ſtudies and labours of men, about the diſquiſition and demonſtration

ſtration but of mans ſhell, or outſide, the fabrick of his body; yet in all ages paſt hath it not been found out, nor in all to come ſhall it ever be to abſolute perfection. If therefore to finde out what mans inferiour, and earthly part his body is, be ſo hard a matter, it is much more difficult to finde out what his ſublime and ſpiritual part his ſoul is: And again, if it be ſo difficult to finde out what mans ſoul is, being but a ſingle creature, it is far much more difficult (for it is infinite above mans reach) to finde out what God himſelf is, the ſole and univerſal Creatour; yea, as impoſſible it is for man himſelf, though endued with life and underſtanding, and faculty of ſpeaking, ſo to define what God is, or mans ſoul, as it is for a Potters liveleſs veſſel to define what it ſelf is, or what man is that made it. With that Faith I have ſaid I will herein therefore content my ſelf, inſtead of greater knowledge, and I hope it will be ſufficient for me; further I will not inquire concerning God, or mine own ſoul. I am but clay, God is my maker: the beſt thoughts, and the beſt diſcourſe of God

and

and his works, is an holy admiration, not a curious ſpeculation, not a curious diſputation. It is better with the Athenians) to worſhip (indeed) the unknown God, then with prying eyes of vain thoughts to be too bold to gaze upon him; then with petulant wings of nice arguments, and dubious expreſſions to be over bold to come too near him: ſo like fooliſh people, ſtaring at the Sun, we quite deprive our ſelves of ſight: ſo like ſilly flies ſporting with the taper, we burn our wings, and deſtroy our ſelves in the flame we play with: a juſt reward of ſuch preſumption.

O the admirable variety of the works of God, not onely in the innumerable ſpecies of his creatures, but in every creature of the ſame ſpecies. Take man for the example, Gods chiefeſt creature.

All men are alike in the lineaments of their bodies, that they may be diſcerned at firſt to be men; yet all ſo unlike in that likeneſs, that in every one there appears

pears a difference: no man in the world, ſince the world began, hath at any time found one like to himſelf in face or condition.

Knowledge and power without goodneſs, is dead knowledge, dead power: power & goodneſs without knowledge, is ſilly power, ſilly goodneſs; goodneſs and knowledge without power, is feeble goodneſs, feeble knowledge: but knowledge, power, and goodneſs in one united, is the onely wiſdom. Knowledge and power without goodneſs in the purſuance of good actions, is head and hands without a heart, knowing, and able, not willing to perform: power and goodneſs without knowledge, is hands and heart without a head, able, and willing, not knowing to perform: goodneſs and knowledge without power, is heart and head without hands, willing, and knowing, not able to perform; but knowledge, power, and goodneſs all conjoyned, are head, hands, and heart of one body, both knowing, able, and willing to perform.

A knowing memory, an able underſtanding, and an active will moving to good, is the very image, and yet but the image of God in man. Gods knowledge is his memory, he knoweth all things: Gods power is his underſtanding, he can do all things: Gods goodneſs is his will, he doth all things. Gods knowledge begets his power to do: from his knowledge and his power, proceeds his goodneſs in doing: ſo all that he doth, is good. His Omniſcience in order, is the Father begetting: his Omnipotence in order, is the Son begotten: and his All-goodneſs in order, is the Holy Spirit proceeding: and theſe three are one; One coeternal, and coequal God, Unity in Trinity, and Trinity in Unity. In the beginning was the Word, the Word our Lord and Saviour Jeſus Chriſt, is the power of God his Father; this Word was conceived by his will, the Holy Spirit: In his will he ſaith, Let it be done, and it was ſo. And God the great God, that knoweth, can, and willeth all, ſaw that it was good.

O the infinite power of the all Creatour!

tour ! His creatures are great to man immeaſurable: his creatures are ſmall, to man ſcarce diſcernable. By the former we ſee God is quite beyond greatneſs; no greatneſs includes him: And yet by the latter we ſee he's in ſmallneſs, no ſmallneſs exclude him: the little Mite ſhews the Almighty, as well as doth the great Leviathan.

Doth God take pleaſure in diverſity of creatures? Why then ſhould not man delight to behold them? why then ſhould not man have his thoughts upon them. By them we ſee Gods wiſdom is infinite; by them we ſee mans knowledge is nothing.

Haſt thou ſtore of money? 'twill nothing avail thee, if God give not food, if God give not raiment; for we are not able of our ſelves to help our ſelves in the leaſt meaſure; God onely the great worker and diſpoſer of all things beſtows freely on us whatſoever we enjoy. He, O he continually defends us, continually ſends his ſupply unto us; in him we live, in him we move, in him we have

have our being; he feeds us, he clothes us, he, and onely he ſupports and maintains us: ſhould he forſake us, we were utterly loſt. He being for us, Oh happy being! He ſeeth our neceſſities, for he is all knowing: He is able to relieve them, for he is all-powerful: He doth relieve them, he will relieve them, for he is all-good. To him therefore be all Glory, to him be all Praiſe, to him be all Thanksgiving, now, and for ever. Amen. Amen. Let all men heartily ſay, AMEN.

FINIS.

The Reader is deſired to pardon, and correct theſe Faults.

PAge 12. line 20. for *their* read *theſe*. p. 15. l. 10. r. *reſpect of*. p. 17. l. 14. r. *is it*. p. 24. l. 5. r. *is a wayfare*. p. 32. l. 21. r. *want*. l. 23. for *they are* r. *theſe*. p. 38. l. 15. for *thoſe that* r. *thoſe, if they*. p. 39. l. 18 r. *makes*. p. 41. l. 2. r. *reaſon is*. l. 10. r. *bring it*. p. 44. l. 12. r. *is like*. p. 55. l. 21. r. *Wives I obey*. p. 56. l. 24 dele *alſo*. p. 61. l. 13 dele *or*. p. 63. l. 5. f. *their* r. *theſe* l. 21. r. *corporeal*. p. 83. l. 27. r. *openeſt air*. p. 89. l. 6. the 3 at *ſtarve*, put it at *labor* in the next line. p. 95 l. 18. r. *are the*. p. 108. l. 13. for *maſter*. r. *waſter*. p. 110. l. 20. for *for* r. *ſo*. p. 112. l. 5. r. *frugally*. p. 114 l. 12. r. *greatneſs exceed*.

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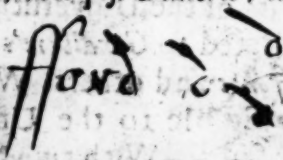
Vivit post Funera Virtus.



FINIS.